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WOODSTOCK LETTERS

VOL. XXII., No. 2.

OUR COLLEGE AT MONACO.

A Letter from Father Moore.

ORATOIRE CATHOLIQUE DES ÉTRANGERS,
SAN REMO, ITALY, February 5, 1893.

REV. AND DEAR FATHER,
P. C.

In compliance with your request for some information about the college and the Apostolic School, which the Turin Province has in the Principality of Monaco, I jot down what I gathered of the history of both during my two months' residence there last autumn. I am sure that if I were on the spot and had access to documents, I could give you a longer and better account, but I think that what I can set down here, will give you, at least, what you so modestly ask, "some idea" about our houses there. Should I succeed in getting some one better acquainted with the place to write a more strictly historical narrative, I shall send it to you. Meantime accept the following, in which I shall strive "nothing [to] extenuate, nor set down aught in malice."

The College of the Visitation in Monaco, the capital of the Principality, has, this year, its usual quorum of something over a hundred boarders, nearly one half of whom are scions of noble houses, so that if it has not the name, it has the reality of being, what you have probably heard spoken of, a college of nobles. From the catalogue published last Christmas, I find that there are in it 21 marquises, 18 counts, 5 barons, 2 nobles (*nobili*), 1 prince and 1 viscount. This superabundance of nobility is due to the fact that in Italy all the sons of a marquis are marquises, of a baron, barons,

and so on, so that titled folk are reckoned by the dozen. You must bear in mind that the College of Monaco is essentially an Italian college, although the Principality is surrounded by French territory and French is the official language since 1860, when it passed under the French protectorate with the cession of Nice and Savoy to France. The old Monegasgan language or dialect, a mixture of Spanish, French and Italian, is yet heard in the old quarters, but it is likely to be soon as dead as the *dodo*. The college building was originally a convent of the Visitation nuns founded in 1633 and endowed to support thirty-three religious. The French Revolution put an end to the nunnery, and after the treaty of Vienna in 1815 it was used as a barrack to house a company of Piedmontese soldiers, while the Principality was under the protection of the King of Sardinia. Shortly after the withdrawal of the Italian troops the late Prince Charles III. rented it in 1862 to the Society. It was used for about ten years as a novitiate, scholasticate or tertianate, as the occasion demanded, until, towards the end of 1871, a boarding-school was opened there. After three years all the scholastics not engaged in teaching were withdrawn, and it was used solely as a college. Since then some five hundred boys have passed through its classes. A small number, you may say, but remember that the boys who come to Monaco come to stay, not five or ten months, but five or ten years. One actually there, at present, a native of London, by the way, has been in it eleven years. The Prince was kindly disposed towards Ours and took a lively interest in the new college, occasionally inviting the boys to dinner in his palace and sending them afterwards to amuse themselves in his gardens. Mentioning the palace, it may interest you to know that one of its grandest apartments is named after the Duke of York, brother of George III., who ended his valuable existence there in the year 1767. He was passing down the Mediterranean in a man-of-war, when he grew deadly sick and was transferred to shore at Monaco, where the reigning Prince, Honorius III., lodged him in the grand chamber of the royal apartment and watched by him till he breathed his last. The following year, 1768, the Prince visited England, where "he was received," says the author of *Monaco and its Princes*, "with that warmth of feeling which Englishmen know so well how to manifest when they manage to throw off their habitual coldness of manner."

About eight or ten years ago we were on the point of being dispossessed of the college by the Prince, which untoward event came about in this way. The Prince wishing to open a French boarding-school, proposed the matter to

our fathers, who answered that they could not supply teachers and prefects for it. They did not direct him to apply to the fathers of the neighboring Province of Lyons, for the reason that it would be embarrassing in the extreme for two Jesuit colleges, managed on different principles of discipline, to be so near each other. The Marists were accordingly engaged and installed in a house a few doors from the college. The trouble began then, for the bishop, it is alleged, had fixed upon that house for his residence, whence to rule the four parishes which constitute his diocese, and he consequently counselled the Prince to take the college from our fathers and give it to the Marists. His Highness, accordingly, sent them a secret order to vacate the premises within three months, and forbade them to tell anyone of this. In due time, when superiors were informed, the Assistant of Italy, Father Ciravegna, who had founded the college, wrote to our great friend, the Vicar-General of the diocese of Monaco, asking him to use his influence in our favor and have the order rescinded. The vicar, on being apprised of the state of affairs, used all his interest with the effect that the Prince withdrew his mandate. The Prince, be it observed, for the latter half of his life was blind from paralysis of the optic nerve, and, moreover, during his latter years his intellectual faculties were not at their best.[1] He was thus almost completely in the hands of those about him, who could sway him as they wished. He was a good-natured old man with artistic tastes, whose ambition it was to make his Principality the house of letters and the fine arts. He deserves credit, moreover, for the way he always upheld the rights of the Church in his six square miles of territory, never tolerating the building of any other places of worship, and seeing that no servile work was carried on during Sundays. Fortified with all the Sacraments, he was gathered to his ancestors in the summer of 1889, and buried in the grand mortuary chapel of the new cathedral, after a reign of thirty-three years.

When our fate was hanging in the balance, and it became noised abroad that we were about to be deprived of the college, Madame Blanc, widow of the founder of the Casino, offered us a very desirable location in the district of Moneghetti, adjoining the Apostolic School.[2] This offer was declined; for a plan was on foot to transfer the college to Italy,

[1] I hear that the paralysis of the optic nerve which blinded the Prince was caused by a scoundrel who fired at him with a blunderbuss in revenge for the Mentone affair.

[2] I hear that it was the Prince, and not Madame Blanc, who offered the ground and 60,000 francs, or as some state, 60,000 francs only, for us to build near the Apostolic School.

to the aristocratic environs of San Remo. A fine piece of property was actually secured for a consideration of $40,000 from a man named Cassini, a kinsman of Garibaldi, who has a son at present in our college. If the purchasers were as wise then as they are now, the property would in all probability be no burden to us at present, and we should have an elegant place of our own in one of the most charming places in the Principality, looking down on the miniature harbor and the gardens and palm-trees of Monte Carlo. Our place in it would be preferable if for this only that the Italian government is very meddlesome in school matters, which annoyance is increased, when there is question of dealing with Jesuits. Besides, living in San Remo is rendered costly by the heavy taxation that is levied on the necessaries of life. Just imagine, for every ox slaughtered for the use of the city we must pay $16 to the *Dazio Comunale:* other taxes are in proportion. Again, a number of our young men being under the ban of the government are liable to arrest the moment they set foot on Italian soil, being what are called "refractories," the term they apply to those who have not reported when required for military service. Some of our men are in prison at present on this account, and others are *bersaglieri*, shouldering a gun, blowing a trumpet and running across the country like mad with a bunch of cock's feathers stuck in their hats. Superiors have to keep such subjects out of Italy till they have attained their fortieth year, so you see the convenience of having a college like that of Monaco where they can live and employ themselves till they may re-enter this land of promise. Matters were amicably arranged with the Prince and a new lease of the college property on easy terms was given us for fifteen years.

The buildings are sufficiently commodious and are solidly built after the style common in these parts, with vaulted ceilings and floors of marble, slate or terra cotta. They inclose a garden, in which there is a fountain and fish-pond, surrounded by a grove of orange and palm-trees. There is a pretty little church which served as the cathedral until the grand new one begun in 1875 was ready. Being now closed to the public by order of the bishop, it serves admirably as a college chapel. There is a crypt underneath it where "each in his narrow cell for ever laid" the departed members of the community sleep. There is, moreover, a fine college hall, floored with squares of white and black marble and fitted with a neat stage, where not only school exhibitions are held, but occasionally the Prince's guard, as well as other amateur actors, hold performances. At the lower end of the hall is a box reserved for royalty whenever it deigns to grace

our festivals. Most of the rooms command a grand view of the Mediterranean, which at one time is gay with elegant yachts spreading out their white wings, at another darkened by the huge leviathans from the neighboring naval station of Villafranca, that come down to manœuvre and make the windows rattle with the thunder of their cannon. Occasionally, at night, they cast their powerful search-lights on the houses and make them appear as bright as day.

The boys are divided into four *camerate*, or divisions, each with its own prefect, study-hall, dormitory and playground. Each study-hall opens immediately into its dormitory, arranged on the French and Spanish system of separate rooms of wooden partitions, netted over at the top, and locked during the night. In the dining-room the prefect presides at the head of the table of his division, partaking of the same fare as the boys. The Minister says the grace and dines at a separate table in the middle, overseeing everything—an arrangement that is beneficial in its effects. All are allowed wine at dinner and supper. A half-litre is the common allowance, which Br. Bondielli takes care is no stronger than the heads of the little fellows. The playgrounds do not cover many acres; although the space allotted to each division is about the size of a baseball diamond, still young Italy manages to amuse himself and make things lively enough. The boys are as full of life and fun and about as friendly, well-bred and respectful a lot as I have ever come across. In the college they wear a uniform of gray stuff as their common vesture, but their Sunday-go-to-meeting suit is of navy blue with gold buttons and an embroidered cap which becomes them very well indeed. Of their religious spirit you may judge from the fact that nearly all who have made their First Communion are weekly communicants; many go two or three times a week, and not a few, every day. On the occasion of the Sacerdotal Jubilee of the Pope, it was arranged that the whole college should go to Rome to present his Holiness with a rich pectoral cross, but owing to circumstances which prevented this plan, only one *camerata* went. The holy Father was greatly pleased with the devotion of his children and presented them with a large bouquet of artificial flowers, which they each by turns carried in their hands the whole way back, till it was deposited in a glass case made for it in one of the parlors. He afterwards sent a number of copies of his poems for distribution among them.

As to the teaching in the classes, Italian is the ordinary language used. The courses are arranged according to the modern Italian method in order to have the boys ready after

eight years to begin the university course. The scholastic year is from October to the end of July. The age for admission is from seven to twelve, and care is taken to receive no one who had been in another boarding-school. The pension is set down at $15 a month exclusive of extras, which may be covered by $3. The vacations for many years were spent altogether in the college, or in some place chosen for that purpose, but of late years those who have passed the examinations satisfactorily are allowed home for a fortnight, and the others for a week. The place selected for the summer outing for many years has been the bishop's seminary at Como, which is rented for the two months for $80. There they have nearly as good accommodation as in Monaco, and they have, moreover, their hours of school and study to break the monotony of all play and no school. This, of course, involves an amount of work and self-sacrifice on the part of the teachers and prefects, especially, as they have to give extra hours of school to the dilatory and backward boys. The time is not at all dull; for, besides the ordinary recreations of boating on the lake and climbing the surrounding mountains, they make two or three long excursions by rail or steamer, sometimes by both, to places of interest within reach in a day's journey. With such places near, as Milan, Monza, Mantua, Mount St. Gothard, Lago Maggiore, Bergamo, and Locarno, there is plenty of diversity for these trips. On the lakes a steamer is generally hired for the day, so that they have dinner on board and come and go where they like. I was with them one day at Lecco to visit the scene of Manzoni's "Betrothed," and I was surprised to find that after tramping across the mountains for sixteen miles, they went rowing for three hours to rest themselves. For further particulars I respectfully refer you to *The Highlander* for February, 1893.

But to return to the place whence I have wandered. At home, in Monaco, besides the recreations in the play-ground they have access to the grand gymnasium which the Prince fitted up for his army of seventy-two strong men. The walks are very pleasant though not very varied, for as you probably know, the Principality is backed by the two very steep mountains called respectively, *Tête de Chien* (*Testa di Cane*) and *Mont Agel*, to which barriers against the north wind Monaco owes its perpetual spring-time. The road running north to Nice is a fine piece of engineering, being cut out of the solid granite rock most of the way. It is the natural continuation of the famous Corniche road from Genoa, though it was only as late as 1881 that it was continued over this stretch. On a level lower than that of the carriage

road is the railway opened in 1868, at present a single line, but to make it double, men are working might and main to widen the eleven tunnels measuring a total of almost three miles, that you pass through in travelling the ten miles between Nice and Monaco. In the open spaces one catches glimpses of the beetling cliffs overhead, and sees the very ancient village of Eza perched like an eagle's eyrie on the overhanging rock. It is a bit of railway that compares favorably with some of the triumphs of the D. and R. G. in Colorado. There are some precious little spots along the water's edge here and there, such a Beaulieu, called the Africa of Europe, where my Lord Salisbury comes to enjoy a little repose and sunshine, when not engaged in setting up and pulling down law and order in the disturbed portion of her Majesty's empire fondly called "The Sister Isle." Villafranca with its naval station, Nice a gorgeous city of 80,000 inhabitants, Cannes with its villas, and the Isles of Lerins, are points of excursions during the year.

South of the Principality, starting from the boundary line at Monte Carlo, the road runs under the old town of Roquebrune, past Cap Martin, on to Mentone. Cap Martin is a wooded promontory which the Casino bought up to prevent a rival at Monte Carlo being started there. It has its racecourse there and a grand hotel much patronized by the Prince of Wales. The ex-Empress Eugenie is there also this year. Roquebrune and Mentone formerly belonged to the Principality, but Prince Florestan, predecessor of Charles III., to be *en regle* with his illustrious neighbors, gave his subjects a constitution. This had the pernicious effect of making them talk politics, become dissatisfied with their paternal government and rise in revolt demanding home rule. The late Prince Charles III. settled the question in a way that heartily disgusted them, for he sold both of them to Napoleon III., who soon hitched them to his car of state and made them pay taxes and undergo white slavery in forced military service like every Frenchman. Believe me, nations and towns, as well as individuals, sometimes do not know what is best for them.

Skirting the mountain side up by Roquebrune runs the Corniche road, rebuilt over this stretch by Napoleon I. as far as the little posting station of Turbie between the two eminences of *Tête de Chien* and *Mont Agel.* These eminences now thoroughly fortified by the French, mount guard over the road from Italy like two sentinels. Their guns can reach not only the frontier at Ventimiglia, but even down to the palm groves of Bordighera. There are still some remains of the old Roman road over which Julius Cæsar

marched his legions in *provincia nostra*, and the ruins of a remarkable old tower built by Cæsar Augustus at the beginning of the Christian era, to commemorate the complete subjugation of those parts. In a picturesque little valley, about half an hour's walk from Turbie, is the sanctuary of our Lady of Laghetto in charge of the Discalced Carmelites. It is one of the three most famous sanctuaries of our Lady in Liguria, and wonderful prodigies have been worked there as is attested by hundreds of *ex votos* of the most deplorable artistic taste. A few years ago a Protestant clergyman, named Garrett, from Oxford, was converted here, and presented a handsome silver lamp to the shrine in thanksgiving. A marble tablet reminds you that hither came Charles Albert a fugitive from the disastrous field of Novara in 1848, to seek consolation from the Consoler of the Afflicted. On days of solemnity, when there is a great concourse of pilgrims, some of our fathers go up to the shrine to help hearing confessions. A company has obtained the franchise to build a cable, or cog-road, from Monte Carlo to Turbie, but they take a longer time to realize such projects here than they do "out West" and so the road is still *in fieri*.

Returning to Monaco we can make the descent by a zigzag path that brings us to the door of the Apostolic School where your friend, Mr. Ferretti, is engaged teaching the thirty-five or forty apostolics, who are there preparing for the foreign missions. This school was opened in 1875, in a small rented house down on the sea beach near the Prince's palace, where it continued for some years till Madame Blanc of the Casino put up the present more commodious and better situated habitation. I am told that she wished to give more ground and build a more elegant house, but was impeded in her pious design by some of our fathers, who had scruples about renewing larger benefactions from such a quarter. The apostolics are mostly Italians with a mere sprinkling of French and German among them. Should they decide upon entering a religious order, they must select one that has a foreign mission. Four of them went lately to the novitiate of the Turin Province at Chieri, and one went to that of the Arragon Province at Veruela, destined for Mexico. They dress exactly like the college boys, having nothing distinctively ecclesiastical about them. Until a few years ago they used to attend the college classes, but now they have the advantage of having their own professors. Every year they go for their two months of vacation to Villa Marian, in the neighborhood of Grasse, where they enjoy themselves preparing for the Rockies in a way that would give joy to the heart of Pfarrer Kneipp. Some

of them, consequently, returned with their feet so broken up that they could not wear their boots any more. This reminds me of a strange difference there is between the climate of Monaco and that of San Remo; in the former wounds of the feet heal with difficulty, while those of the head are cured readily, whereas in San Remo it is the reverse. The moral of this is obvious.

I shall now take you over the Principality and visit with you, in turn, its three districts, Monaco, the Condamine and Monte Carlo. Monaco, the capital, is a small town of three thousand inhabitants, perched on a granite rock almost surrounded by the Mediterranean. It is defended by fortifications which in the olden time were very formidable, but are now more ornamental than useful. One passage led up the steep grade to the gate of the old city, over which is carved I. H. S., showing that the Grimaldis believed that *Nisi Dominus custodierit civitatem, frustra vigilat qui custodit eam.* Arriving at the summit, the passage opens into a paved area, the width of the rock fronting the palace with its towers, chapel and gardens. The arms of the ancient princely family are quartered over the chief entrance, and right and left figure two friars with swords drawn in memory of the time when the fortress was close-besieged two of the adherents of the family effected an entrance in friars' garb and drove the foe with slaughter from the walls. The palace constitutes by itself one of the four parishes of the diocese of Monaco, the parish priest whereof is the bishop himself, Monsignor Charles Theuret. The old town is compactly built with narrow streets kept scrupulously clean. There are in it three fine colleges, all in a row, kept by the Jesuits, Marists and Christian Brothers respectively. The last is a day-school. On the opposite side of the same street is a magnificent convent kept by the Nuns of St. Maur, as a high class boarding and day-school. It was built by the late Prince and that too in princely style. Next to it is being built the mansion of his Excellency the Governor, M. le Baron de Farincourt, which will cut off a great deal of the light and air from the Sisters of St. Maur and much of the land view from our college. The governor seems to be the autocrat of this microscopical state; for you find all the modern decrees in the *Annuaire*, or Red Book of the Principality, over his name. His cabinet is composed of his Secretary, M. Dugué de MacCarthy, and a council of state of six members. Besides the religious congregations already mentioned, there are the Franciscans, the Clerks Regular of the Mother of God, and four other convents of nuns who have charge of the schools, the orphanage, asylum, etc. Those

common schools are first class in their way, They are all in the hands of religious, for here there is perfect union of Church and State. Priests and religious may travel the length and breadth of the Principality without hearing once the insults and blasphemies that are shockingly common beyond the frontier. There are so far none but Catholic places of worship tolerated, but it seems that the day is not far distant when this happy state of things will be changed, for the present Prince, Albert I., is not as conservative as his father. The change is noticeable even now, when servile work is done just as in Paris, on Sundays and holydays.

The new cathedral is now approaching completion, and has been occupied for some years past. It is built mainly of stone from the quarries of Turbie, a kind of granite with a very close grain that polishes very well. The first stone was laid in 1875, and the building has since been pushed slowly forward under the superintendence of the architect, M. Lenorneaud, whose model of it won a silver medal at the Exhibition of Paris in 1878. The architect, if I mistake not, is either the one, or the son of the one, who built the grand church of *Notre Dame de Nice* for the famous ex-Jesuit Father Lavigne. This father was one of the greatest preachers thirty or forty years ago in France, and, notwithstanding, that he left the Society, he always entertained for it love and esteem, so much so, that he wished to make over his church and all its appurtenances to it upon his death. But priests propose oftentimes what bishops dispose otherwise, and not only have we not fallen heirs to the church, but the small residence, that the Turin Province had there, was closed ten or twelve years ago.

Making the round of the fortifications one meets here and there old cannon and mortars that are more interesting to the antiquarian than terrible to a foe. One piece struck my attention as being yet capable of service. It has this peculiarity about it, that it gives friend and enemy equal chances, for it fires from both ends. If it were universally adopted we should soon be freed from war's alarms. There is quite an amount of space unbuilt upon, which has been laid out, part in forest, and part in flower gardens, adorned with marbles evidently from some old temple. There was a famous temple of Hercules here in the olden time, after whom the port is called in the ancient atlases, *Portus Herculis Monœcus*, (μόνοικος) because he cleared out all the rubbishy gods he found in the place, and established one sole temple dedicated to himself. This monopoly was probably started shortly after his return from Spain, where among his

other exploits, if we are to credit veracious history, he built the town of Manresa which he called *Minorissa*, as being merely one of his minor works, the sport of an idle hour, not intended to be classed among his *opera omnia*.

Descending the new road that slants down by the harbor, we come to the Condamine on the beach between Monaco and Monte Carlo. There is a very well-appointed bathing establishment just at the foot of the descent, where the college boys have the privilege of bathing during the season. The Minister, or some other father always accompanies them in a boat so as to be on hand in case of accident. So far, nothing unpleasant has occurred save to a lay brother, who lost his life by his imprudence. There being no commerce worth mentioning in the port, and no sewers emptying into it, the bathing place is tolerably clean. For custom-house duties the Principality is accounted a part of France, which puts a check on smuggling, and is quite a relief to travellers, liberating them, as it does, from the annoyance of submitting their goods and chattels to more frequent search.

Proceeding a hundred yards along the beach you come to the place where the road begins to ascend to Monte Carlo, and there beneath the graceful arches of the railway viaduct you see the little chapel of Saint Devota, V. M., patroness of the Principality. She was martyred in Corsica in the year 304, and her body was miraculously conveyed here in a boat. Her feast is celebrated with great festivities on the 27th of January, one part of the performance being the burning of a boat, to which the following incident gave a double significance. A sacrilegious thief stole away the relics of the saint and was about to make good his escape in a boat, when to his chagrin he found that the bark became motionless, and there he was held till morning came and he was caught red-handed in the larceny. He was heartily sorry for his sin, no doubt, a little while after, for his nose and ears were cut off to teach him and others a lesson. The population of the district of the Condamine is somewhere about three thousand souls.

Ascending the hill we are in a few minutes on the plateau of Monte Carlo jutting out into the sea. It is the creation of M. Blanc, who arrived here at ten o'clock in the morning of the 31st of March, 1863 (note the day and the hour), and secured from the Prince for a money consideration the privilege of opening a gambling place like to those that once flourished at Homburg and Baden.[3] The Prince put a

[3] Before the coming of the Casino the Prince got his chief income from a number of monopolies that became burdensome to his subjects, and hence the revolt.

condition in the contract prohibiting his subjects and those of the surrounding French Department of the *Alpes Maritimes* from playing at the table. The surroundings of the Casino are all that money can make them. In the building itself are an opera house, a ball-room, a splendidly furnished reading-room, and three *salons de jeu* for roulette and *trente et quarante* respectively. There is an article in the *Month* for July, '88 to which I refer you for an account of this famous place, only bear in mind that the writer of the said article would have written more intelligently, I am told, if he had kept his original resolution of spending his five francs at the tables. One who has written a pamphlet on this play-house, says that the chances at roulette are as 18 to 20 against the player, while the lotteries which are advertised at every hand's turn in Italy are simple robbery in comparison. In a famous one, for example, the chances of winning are as 1 to 4004. If you take the trouble to inquire you shall probably find that the Louisiana lottery is not much better. However that may be, it takes only one chance to win and that one generally falls to the bank, though lately the newspapers report that there was a deficit of $300,000 against the bank during the three months ending last December. In view of this heavy losing the hours have been lengthened, so as to give the Casino more time and consequently a better chance of recouping, for it is the long purse that wins in the end. The following figures from the last half-yearly report will give you an idea of the amount of money fingered by this *Cercle des Étrangers et Bains de Mer*, as the gambling company innocently styles itself. Revenue from the tables, $4,600,000, giving a dividend for the half-year of 38 per cent. In addition to the yearly rent given the Prince of $350,000, the Casino bears all the expenses of governing the Principality, besides providing free education. There are no taxes or imposts of any kind, so that the Monegasgans are sure of only one thing in the world, whereas the citizens of the United States are sure of two. The theatre and orchestra of the Casino are kept up at a cost of $50,000 each. The employees including the detective staff at $300,000, while $160,000 is employed as hush-money for newspapers and their correspondents. The contract or license expires in the year of grace 1913.

The railway winds round underneath the Casino and has its station of Monte Carlo just below it with two elegantly appointed elevators to take people up to the plateau. Just in front of the establishment, but down near the water's edge, is a semicircular green sward where the pigeon shoot-

ing goes on. The poor Bluerocks are kept in a fine *palomar* near by, and are let up from one of four or five trap-doors in the ground for the marksman to shoot them before they escape beyond the terrace. All about the Casino are lawns and parterres, the perfection of the landscape gardener's art, set out with trees, shrubs and flowers of every heaven. Hotels and boarding-houses may be said to constitute the whole of Monte Carlo, which during the summer season are closed up and give it anything but a lively appearance. The stable population is mainly in the less aristocratic district of Moulins a little beyond the plateau of the Casino. During the month of December last the number of visitors amounted to 57,279, an increase of 14,103 on the corresponding month of 1891. The sum total for last year is put down at 531,858, as against 380,000 of the year 1882, and 187,220 of the year 1873. You may be surprised at the minuteness of those figures, yet bear in mind that a cat can scarcely whisper in the Principality but the police know of it. A few minutes' walk from the Casino is the beautiful new church of St. Charles, begun in 1879, and built in the French Renaissance style by the same architect as that of the cathedral.

A word before I conclude about the present Prince of Monaco. He was born November 13, 1848, and was called Albert Honorius Charles in Baptism. His onomastic day is celebrated with great illuminations and fireworks on the 15th of the same month. He was married September 21, 1869 to Mary Victoria, daughter of the Duke of Hamilton, and on July 12 of the following year was born Louis Honorius Charles Anthony, the present heir to the throne. Domestic troubles soon followed the ill-starred marriage, which was brought about by the contrivance of Napoleon III., and the parties separated. Petition was made to the court of Rome for a divorce *a vinculo*, which was granted January 3, 1880, and was followed by the annulling of the civil contract by the Prince Regent, July 28, 1880. Shortly after the death of his father in 1889 the Prince married again on October 31, Maria Alice Heine, heiress of a rich Hebrew banker of Paris and widow of Armand Duke of Richiliers and of France. The new Princess is professedly a Catholic, and her two children Armand about fifteen, and Odile a little duchess of eleven summers, are under the tuition of two of Ours in Monaco. The Prince is a great sportsman and seaman, so his dominions are graced by his presence only for a short time in the year. In his elegantly appointed steam yacht, the *Alice*, he used to cruise about until last November, when it was caught in a squall off Toulon and

was so badly damaged, that the Prince and Princess and two children had a narrow escape with their lives from it. The young Crown Prince spends most of his time in Paris completing his education, whatever that may be.

I think by this time I have told you enough to give you at least an idea of this little Eden of the modern world. It is truly a terrestrial paradise, as far as such a place can exist, along with a very big serpent, and what I would call the apotheosis of the world, the flesh and the devil. It holds the first place among the winter resorts on the Mediterranean on account of its climatic conditions, its distractions, and the high toned pleasures it offers to its visitors, which have combined to make it the rendezvous of the aristocratic world most sought for by the floating population of Europe. The government is in advance of almost all others, giving as it does everything and asking nothing, opening the schools and shutting the prisons, having no politics, pauperism or starvation. If you condemn it for allowing gambling, remember that it provides, as far as possible, that only the rich who are so inclined indulge in it, and, moreover, that it has no other source of revenue for Monaco pleads for itself:

Sono Monaco sopra uno scoglio,
Non semino e non raccoglio,
E pur mangiar voglio.

CHURCH OF THE SACRED HEART.

CONEWAGO CHAPEL.

(*Concluded.*)

The Conewago Mission was almost a century old before there was a bishop in the broad territory, that now constitutes the United States, to administer the Sacrament of Confirmation, or a Sisters' school opened or a Catholic college established, except the little Jesuit Latin school opened at Bohemia, Cecil Co., Maryland, in which Archbishop Carroll received his primary education. In an old account book, still preserved, he is entered on the list as Jacky Carroll. Now we count institutions of learning by the thousand. The Jesuit Fathers had laid to rest about four generations of the faithful of the Valley, before a bishop appeared to consecrate the hallowed ground in which they sleep. What wonderful strides the Church has made and what glorious results achieved, in this period of her history! No other country or clime has seen such rapid growth. From a condition of almost universal proscription, she has risen to a station of power and influence equalled by no other single association of men in the land. This growth, though rapid, is not ephemeral. On the contrary, it is vigorous and deeply rooted, and its effects too wide-spread and substantial to be disturbed by the petty disagreement of a few extremists, whose chief stock in trade is windy alarm. Some of them, no doubt, would be pleased to see the Church meet reverses, provided their prediction of universal ruin would thereby gain a little apparent backing. After the heat of unseemly personal antagonism and blind partisanship has cooled down, there will be little left to feed the flame of rancor or stimulate contention. Internecine war is the bane of society, and the ancient Church has many a time bled from its effects; for it was a time when leaders could array the whole masses against each other, but the greater intelligence of our times keeps the masses aloof from the conflict. However, this question has little to do with, and nothing in common with, the peaceful habits, long practised, in Conewago, to which we return in the pursuit of our sketch.

Like Fr. De Barth, his successor, as superior of Conewago, Fr. Lekeu, was long associated with the place: viz., from 1828 to 1843. Fr. Lekeu, though greatly loved and attending well to the spiritual affairs of the mission, was not financially successful, and the place became somewhat involved and run down; but being of a wealthy family, the rich gifts of various kinds, sent him from his home in France, in some measure made things even. He made improvements about the church and on the farms. He was gentle and kind, and strove to make all happy. He was sent to Whitemarsh, but the place not agreeing with him, by the permission of superiors he returned to France, where he died.

Fr. Steinbacher succeeded Fr. Lekeu, and is said to have been a man of strong character, and a very pious priest. He made many improvements. The chapel was painted inside and various improvements were made in some of the mission churches. At the end of four years, in 1847, he was succeeded by Fr. Joseph Enders, than whom no superior of Conewago was more beloved by the people, with whom he was closely identified until the infirmities of old age in Feb. 1884 obliged his final removal to the novitiate at Frederick, where he could receive more care in the infirmary, and where his unostentatious piety and devotion, at the end of so long a course, might edify the young there in training for carrying on the work. He lived only a few months after his removal. He died on Sept. 10, 1884 in his 77th year, about thirty years of which he was superior of Conewago.

The need of more church room was felt before he was appointed superior, as there was no church then at Hanover, New Oxford or Bonneauville, Conewago being their place of worship. After fully considering the matter it was decided to enlarge the chapel instead of building a new church in one or other of the above places, as each had about equal claim, so all united for this purpose. The work was undertaken in 1849 with the advice of the Rt. Rev. Bishop Kenrick and Father Provincial. This was a large and expensive addition. The old sanctuary was removed, and the cruciform part of the church with the present beautiful sanctuary was built so much in harmony with the old part preserved, that no one would suspect but that the whole was constructed at the same time. The building of this addition caused the removal of the oldest portion of the graveyard, where eight or ten of our fathers were buried and of whom no trace is left. Besides these a number of the other graves were necessarily removed. For a time the fathers who died on the mission were buried in vaults made under the new sanctuary, but it was found inconvenient on account

of the heat from the furnaces, later put in for heating the church by Fr. Peter Flanagan (who also established the first sodalities). Moreover, the people longed to have their spiritual guides and fathers buried where they might have the consolation of visiting their graves. This was not done until a number of years later, when those in the vaults were brought out and are now ranged, with the more recent burials, around the great mission cross in the new centre made by Fr. Forhan, when he enlarged the graveyard. All the graves are marked with neat white marble slabs, bearing the usual Society inscription. The last is the resting place of Fr. Emig, one of the leading characters of the province in recent times, whose labors will get fuller mention farther on. The addition was completed, making the church as it now stands, a model of beauty, exciting the admiration of those who visit it for the first time, and are unprepared for so grand an interior away off in the country. It was consecrated by Rt. Rev. Bishop Kenrick on the 15th of August, 1850, assisted by a large number of priests and some scholastics. Rev. Dr. McCaffrey, the learned and eloquent president of Mt. St. Mary's College, preached the sermon.

Rarely, even in our best cathedrals, will you find the ceiling and walls as beautifully adorned with paintings, whether you look at the representation of the Blessed Trinity and the Court of Heaven in the interior dome, or the Assumption farther back, which latter was done more recently by Scattaglia, when Fr. Forhan had the whole interior renewed, except the old paintings which needed only cleaning. I cannot do better in describing this picture than to give the words of John T. Reily, of the Martinsburg *Herald.* The title of the church of the Sacred Heart seems to have been the guide in the selection of subjects. Mr. Reily writes: "The three wonders of divine love, in the Redemption, i. e., the Incarnation, the Death of the Saviour, and the Institution of the Blessed Sacrament, form the principal subjects of the paintings, to which correspond His coming from Heaven, His return to the Father, the Adoration of the Holy of Holies by the Angels, in the ceiling; the representation of the Blessed Trinity forming the centre-piece in the blind cupola, of about 20 feet in diameter, bordered with stucco leaves in gilt and bronze. In the Blessed Trinity the Son is represented in the bosom of the Father, receiving the Sceptre of Supreme Dominion, with the left hand holding at the same time the cross, whilst the right hand is raised to bless; the heart being visible; the Holy Ghost appears in the form of a dove. This is a most imposing composition carried out

with all the splendor that color is capable of imparting. At the left side on the wall is the Nativity (about 20 feet in height), the Infant lying in the manger, the Blessed Virgin on her knees, whilst St. Joseph is prostrate in an act of adoration, an Angel hovers on high, whilst the back-ground represents a landscape, covered with the darkness of night; close by the crib where lies the new-born babe on a pallet of straw, is a stall for cattle, which reach over towards the child, as if to impart warmth by their breath to the tiny body of the Creator of all nature, now exposed to the cold and dampness of the manger at Bethlehem. Above this in the ceiling of the transept, is the Saviour, who was the expectation of the nations, descending from Heaven, and as it were taking leave of His Father, returning with one hand the Crown of Glory, whilst with the other he is receiving from the Father the cross with the crown of thorns. Two Archangels are supporting the group, holding a scroll with an inscription. On the other transept against the wall is the Death of the Saviour, with which corresponds His Ascension into Heaven, above in the ceiling, His entering into glory in contrast with the act of His deepest humiliation, Christ on the Cross (height about 20 feet), having already expired. At the right side are standing the Blessed Virgin with an expression of intense sorrow, and St. John also overwhelmed with grief close by in readiness to support her. At the foot of the cross is Mary Magdalene on her knees drying up with her veil the blood that flowed from the holy Victim."

The altar piece, which is by Scattaglia, and executed only a few years ago, is a beautiful representation of the Apparition of Our Lord to Blessed Margaret Mary, and is about 12 by 16 feet. It is on canvas and is richly framed, whilst all the others are painted on the walls. This picture is very fine. A print of it from a photograph was given in the *Messenger of the Sacred Heart* about two years ago. In addition to the figure of Our Lord surrounded with clouds, and that of Blessed Margaret Mary kneeling in adoration, Fr. De la Colombière is represented at the side on a line half way between the other two figures, which, I think, rather detracts from the whole, though many like the innovation. On the semi-circular concave ceiling above, is represented the Adoration of the Blessed Sacrament, which is surrounded by myriads of Angels, grouped after the manner of Dorè, intoning the *Tantum Ergo* in full chorus, bearing harps and cymbals, whilst others are adoring and swinging censers. Very rich decorations surround these scenes. Vines are spread through the whole sanctuary in rich profusion bear-

ing clusters of grapes, the root or main stem rising from a chalice in the hands of a figure of the Saviour. The background represents a blue sky dotted with stars and the full moon rising in the east. The effect is fine. Over the altar of St. Francis Xavier is a remarkable painting of his death, before which strangers and visitors linger longest. I have met many persons, some of them Protestants, that had formerly seen it, who upon returning to visit friends after an absence of twenty or thirty years, still retained the impression of it in their minds and inquired about it before entering the church. This to my mind is a great proof of its excellence. It is not finished with delicate tinting, but it has a grace and strength and at the same time a cast of earthly loveliness, that takes possession of you at once. I asked some people why they heard Mass in that part of the chapel, and they told me that a glance at that picture always restored their recollection. This and Murillo's Immaculate Conception over the altar of the Blessed Virgin are on canvas. They say that I am given to exaggeration, well, the next time you visit Conewago look around the church and be convinced that my description is lame and is far from doing justice to the works.

Father Enders' ambition for years had been to erect a fine marble altar, but for this he had to wait for a long time after his second appointment and return from Maryland, which was in 1871. Even then he had to defer his pet scheme, until after he had built the present beautiful spire in the place of the old belfry, that had stood over the church for nearly a hundred years. It rises nearly one hundred feet above the cone of the roof and is surmounted by a large fire-gilt iron cross, that may be seen from the whole surrounding country for miles. The church stands on an elevated plane in the centre of the wide spreading valley. In 1877 the time was ripe for the erection of his marble altar and the necessary means were soon contributed and the contract made. It is 17 feet in width and about 14 feet high and is fully in keeping with the beauty of the rest of the church. The marble used is Italian, Spanish, Portuguese and Tyrolese; the style is Romanesque like that of the church. There is a full sized set of statues of the principal Saints of the Society in the niches over the side altars, which are in the wings. The altar service and furniture are fully equal to those of our best city churches, and the devotion of the people keeps ever an exhaustless supply of flowers for the decoration of the sanctuary. They pet their plants and give them the greatest care in their homes almost exclusively for this purpose, and are delighted at Christmas,

Easter, and the Forty Hours' devotion, which we always begin on the Feast of the Sacred Heart, the title of the church, to see their flowers banked up from a wide base to a height of 20 or 25 feet, interspersed with hundreds of lights. Mind you are reading not about a cathedral or a grand city church, but about a country chapel, dear old Conewago Chapel, whose sanctuary lamp has been burning for nearly two centuries, and was lighted when there was no other within a radius of one hundred miles, nor permitted in the now great City of New York.

If it were not that this paper would be too long, how many, many other things could be said in connection with her devotional exercises and celebrations! One that was remarkable we must note, the Corpus Christi procession, which took place for many years under Fr. F. X. Deneckere, who spared no labor to make it grand and inspiring. Like the famous promoter of the Ober-Ammergau Passion Play, Fr. Deneckere found the means to make the procession sublime, even rivalling those of the most Catholic countries. Some of the rich silk sashes and cassocks, the beautiful censers, etc. used at that time, are still to be seen with the banners, bannerets, arches and canopies of the procession at the chapel. Altars almost as fine as those of the church were arranged along the line of the procession, which was about half a mile long. The Blessed Sacrament was carried under a rich canopy, acolytes preceded and children strewed the way with flowers; choristers, dressed in white, young men and women bearing banners, emblems and statues, and thousands of people followed reciting their rosary. At each altar Benediction was given to the kneeling multitude whilst the choirs continued singing, and bells were rung and the incense uprose from a dozen censers. Happy had it been if the processions attracted only those who came in a spirit of devotion, but in the great throngs that gathered, some were attracted through idle curiosity and their want of reverence caused the processions to be discontinued, some fifteen or eighteen years ago. Fr. Deneckere was long associated with the place. He was very devout; though nervous and somewhat irascible, yet of a most kindly disposition and true in his friendship. He died in the heroic discharge of his sacred calling. Already far advanced in years and ill at the time, he ventured out on an intensely cold and stormy day to say Mass at Littlestown and returned a couple of days afterwards a corpse, to be placed at rest in the ground so long hallowed by his zealous labors for the glory of God and the salvation of souls. He willingly devoted all his spare time to teaching the more advanced

boys of the neighborhood, and kept a school open for these, some of whom, from the start he gave them, were able to enter the novitiate or seminary and are now worthy priests doing good work. He died at Littlestown, Jan. 8, 1879.

During Father Enders' absence in the lower counties of Maryland, Father Cattani was superior for three years. He died at Conewago, Aug. 31, 1865. Fr. Burchard Villiger was his successor, I think, and made many improvements especially in the church service. In his time the full Holy Week services, Tenebræ, etc. were fully carried out, which were dropped then, until 1890. Fr. Villiger, when he left, left, as did many others, a great part of his heart in Conewago Valley. He was succeeded by Fr. Bellwalder in 1868 or '69, and Fr. Bellwalder in turn by Fr. Enders, who spent the remainder of his life there, except the last few months before his death at the novitiate, already mentioned. Though so gentle and kind and such an exemplary religious throughout his life, he could not even at the end check his longing to be back at his dear old home, Conewago.

The second last church built by Ours was that of St. Joseph in Hanover. It was the crowning work of Fr. Emig's life and a fitting memorial of his energy and zeal. He was sent to Hanover in 1877 with residence at Conewago, which he visited once a week. With his usual energy, though 69 years of age, he at once took hold of the handful of people he found, many of whom were cold and indifferent, as the place was never, except in business, closely allied to the rest of the Valley, the inhabitants being mostly Lutherans or Mennonites. He roused them and by his indomitable push soon got them moving, and kept them moving, until after a few years, they had a beautiful large church, fully fitted up with costly vestments and adornments, which were paid for. All the usual sodalities of our churches and the other associations were organized in good order, and he himself, although over 70 years of age, performed all the church work and, besides, during the fall and winter months, taught a class of boys too large to attend the parochial school under the charge of the sisters. This meant a good deal of work, even for a man in the prime of life, for it comprised confessions in the early morning, two Masses, one of them *Missa Cantata*, two sermons, Sunday-school in the afternoon and Vespers in the evening. The church property built up by Fr. Emig, in those years, was certainly worth forty thousand dollars. The church was dedicated in 1880 and was given over to the bishop, who placed a secular priest in charge in July, 1889, and four months afterwards Fr. Emig, at the age of 81 years, went to his reward. During this time, in 1882,

he celebrated the golden jubilee of his entrance into the Society, and in 1889, the golden jubilee of his ordination, and still continued in the harness performing unassisted the great work above mentioned.

In May, 1891, the Paradise and New Oxford churches were given up to Bishop McGovern, together with the farm attached to the Paradise church. Fr. P. P. Hemler, a secular priest, a very excellent man, took charge.

Along with all those of whom special mention has been made, there were assistants of more than double the number, whose labors were as arduous and results about as great; but in a brief sketch of the place, they could not all be mentioned, without writing more or less of a series of biographies, which was not the intention.

The last of the old line, left there, is Fr. Peter Manns, now in his 83rd year, feeble in his limbs but lion-like in heart and will. Even now his delight is to sing the late Mass every Sunday all the year round, which he does with a clear sonorous voice, and a vigor surprising in one of his age. He has been thirty-one years at Conewago, with so many years of hard untiring labor to his credit. He performed the first regular mission work in Hanover, built the little church, now used as a school, and has been always untiring in his efforts for the Christian education of the children.

Amongst those who did long and faithful service at Conewago, was Brother Michael Donohue, who for many years took care of the sanctuary and house, and was much of the time without a brother companion. Always busy about the discharge of his duties he felt no need of other entertainment or company. He is now at the novitiate in Frederick, far advanced in years. Many of the fathers who spent their scholastic vacations at Conewago will remember him.

When Fr. P. Forhan became superior in 1882, he found much that needed repairing and he set himself to the work with energy. With the expenditure of between $7000 and $8000 he thoroughly overhauled both church and house, renovating the former so that it was never in as fine condition as when his work was done. Much of the painting, before described, was done under his charge, whilst the whole exterior was carefully repaired from roof to base, the mortar removed and the whole repointed, so that the appearance is that of a recently built church, although it has weathered the storms of more than a century. He then remodelled the dwelling house, adding a French roof, which gives a full set of fine rooms in place of the attic with its old fashioned dormer-windows. The only parts, that re-

mained undisturbed, were the firm old stone walls and flooring joists, so that now it presents the appearance of an elegant modern residence. It has twelve good private rooms, office, library, parlor, dining-room, private chapel, and all the necessary kitchen, storage and pantry room; in a word, everything needful for a community of a dozen. A large school-room stands in the front yard. This work was all done without going into debt, for with the money on hand and the generosity of the people anything reasonable may, without fear, be undertaken. Thus Fr. Forhan renovated the place and in doing so left the marks of a most useful administration to perpetuate his memory, and the esteem in which he was held. In 1887 he was succeeded by Fr. Mullaly who, like his predecessor, found something needing renewal. It was the barn and the out-houses. Every vestige of these old and dilapidated houses was removed and new ones were built on a different and more suitable location. Considerable money was expended on them, and still the funds held out without incurring debt. These are fine improvements and complete the establishment as a beautiful and comfortable habitation.

In January, 1890, Fr. Mullaly was succeeded by Fr. Hayes, and he found something to do, but not to much extent, on the immediate premises. He found the church too small for the congregation, there being quite a large number of families who could not secure even a seat or two, whilst McSherrystown, a little over a mile distant was in need of a church, and the people were willing, according to their means, to undertake it at once. After a couple of months, the work was begun, the corner-stone laid on Trinity Sunday, June 1, 1890, and the new church was dedicated in the following October, with solemn Pontifical Mass by the Right Rev. Bishop McGovern and sermon by Very Rev. Father Provincial. All the neighboring clergymen and as many of our own fathers, who had been stationed at Conewago, as distance and circumstances would permit, were present.

The church, though a wooden structure, is quite elegant and very substantial. It is Gothic in style with grained ceiling, handsomely frescoed, and seats about 600 people. It has a neat sacristy and a room for the father and is well heated with a large Buckwalter steel furnace. It has a beautiful altar and large sanctuary in which all the clergy at Pontifical Mass and the eighteen altar boys found plenty of room. It has a fine Vocalion organ, built last May, and within six weeks after the church was opened. The senior and junior sodalities, the League of the Sacred Heart, and

the Bona Mors Association were fully organized. This was not difficult, for being members in the old church there was nothing to be done but reorganize them in the new. Besides this a chapel for the sisters and their academy pupils was at the same time built and given to them free of cost for the ground on which the church stands and its surrounding yard. This chapel opens from the side of the sanctuary and is entered directly from the academy with which it is connected. The whole outlay for this when completed was about $7800, and there is no debt on it except about $1500, which is due not to outsiders but to the Conewago house, which even without this has a surplus. Two Masses are said in this church, with Sunday-school and Vespers on Sundays. One Mass is said on week days, and the sodalities meet on evenings during the week. The distance of a mile from home with a good horse and buggy is no real inconvenience, and when meals are required by the father, they are served from the academy.

Fr. Leo Brand is, and has been most of the time, pastor of the McSherrystown congregation, and, like the fathers of the olden time, wins their good will and retains it by his kindness, zeal and charity. We return to the chapel and will not wander forth again until this sketch is closed. Whilst building the new church at McSherrystown Fr. Hayes had the pews and floor of Conewago Chapel renewed, the kitchen garden moved back from its too prominent place in front of the house to the rear, where stood the barn and outbuildings lately removed, and the ground changed to a handsome lawn stretching down to the road and used also as a play-ground for the school-boys. The last grand public celebration in Conewago was the tercentenary of St. Aloysius, on which occasion the Rt. Rev. Bishop blessed the large memorial bell that was on that day placed in the spire, and for the first time rang out the Angelus, so that it might be heard in the distant parts of the Conewago Valley. Pontifical Mass was celebrated, the bishop being attended by the neighboring priests and some of Ours.

It may be of interest, as a part of this sketch, to mention here the *fructus spirituales* of one of the two churches that remain in our charge after the many others have been given up. For the year ending June 30, 1892, the work of two active fathers is as follows: Baptisms, 102; Conversions, 6; Confessions, 25,477; General Confessions, 98; Communions outside, 175, in the church, 28,175; Marriages, 15; last Sacraments, 35; Instructions, 130; prepared for Confirmation and first Communion, 63; Sermons, 302; Retreats

to Religious, 2; Novenas, 3; Triduum, 1; Visits to the sick, 397; Sodalities, 4; Sodalists, 1175; Boys in Parochial School, 213; Girls, 161; Sunday School, 358. Infants are nearly all baptized on the day of their birth. All marriages are solemnized with nuptial Mass at 6.30 or 7.00 o'clock, both parties nearly always preparing for the sacrament by confession and communion on the three preceding Sundays. We have the Mass of Exposition and the usual Sacred Heart devotions in both churches on the first Friday of the month, also the May devotions, the Stations of the Cross during Lent, and during the past three years the full Holy Week service of Tenebræ, etc. In a word, we perform all the exercises common in our largest city churches, with full congregations in attendance, when the inclemency of the weather does not prevent travel in the country. There are 36 altar boys and a good choir and sanctuary society. The support given is generous and abundant. Surrounding the church is a beautiful tract of nearly seven hundred acres of rich farm land, the revenues from which go to the support of the novitiate and scholasticate. It is tenanted out in three farms.[1] Connected with the church there are about 30 acres in orchard, vineyard, garden and other tillage and grass land. The cemetery is included in this land.

The annual picnic day, inaugurated by Fr. Forhan in 1883, has become a regular institution. Besides the pecuniary benefit to the church funds, of about $800 a year, it is a day of great enjoyment for the people who come from far and near to the number of three or four thousand; usually whole families attend. On no occasion does the Catholic population appear to better advantage, in the display of orderly conduct, charity, temperance and hospitality. The people might be said to constitute themselves as a committee of the whole to look after the comfort and happiness of visitors and strangers. Five committees of about a dozen of the best men, each, devote themselves all day to the discharge of their duties, so that the smallest child or the least acquainted Protestant has the attention he needs. A lavish hot dinner and supper, cooked on the ground, are prepared and served by the ladies of the congregation, for the small sum of twenty-five cents, also all kinds of refreshments may be had when wanted. Most of the supplies are contributions of the people, regular collectors going around some

[1] The present tenants are James Devine, who has been on the large farm for about thirty years, a good and just man, who exercises much influence. He is blessed with a large and dutiful family. One of the other farms is in charge of his eldest son, John, and the third of his son-in-law, Ignatius Small, all worthy men and good tenants.

days previous. I had three of them during my time, and was previously present at two others, and never did I hear even an unkind or uncharitable remark. All kinds of innocent amusements are permitted and provided for. No intoxicating drinks of any kind were allowed even by private parties, who if they were discovered having them, would at once be sent from the ground. Mr. Leo A. Sneeringer, than whom there is no more deservedly respected man in the county, has for years been chief manager. It brings together, in a sort of happy pilgrimage, friends who otherwise would not meet each other for years. The festivities open about 9 A. M. and close in time for all to reach their homes before dark.

If you do not know Conewago Chapel and Valley by this time, go and see it. It will repay you for the trouble.

Fr. Hayes was transferred to the missionary band Aug. 1, 1892, the date on which this sketch terminates.

Now in conclusion we ask:—What silent charm does the place possess, that seems to beguile the young and give vigor to the aged, to continue their work long after the years are reached, when repose from hardship elsewhere seems imperative, and when bid to leave has so woven itself in among the heartstrings, that the mind clings to the happy associations, especially in the case of the old fathers, who there tasted the sweetness of serving God in peace and charity? How many of them, who now sleep in its consecrated ground, amongst those to whom they ministered, can truly be said to have died in the harness; attending in extreme old age to far-off missions, with all that it means of privation and positive hardship, and not laying down their arms until the last brief illness wrenched them from their grasp!

No words of mine could as suitably close this little sketch as those from the pen of Mr. John T. Reily,[2] who in expressing his own feelings, voices those of many, many others.—"Farewell, Conewago, farewell! The happiest joys of my life and its saddest sorrows and vainest regrets are in thy keeping. Every foot of thy hills and valleys and streams is familiar to me, and they change not, but the scenes of my childhood are gone and its associates scattered like the mists of youth.

"Every nook and corner of the sacred place have I hunted over by day with miser care for some scrap of the past and

[2] Mr. John T. Reily, Editor of the Martinsburg *Herald*, collected and arranged in book form many notes of Conewago's history. He was a resident of the Valley and knew its history well.

dreamed by night of treasures of hidden lore, and behold the meagre fruits of my labor! Time guards well the trusts confided to thy care.

"Conewago, farewell! Thy happy days and sorrowful chase each other in troubled hurry over the pathway of memory. Friends and dear ones have come and gone in faithful trust, true and lasting, where recent hopes long since have perished and lie buried in misery and anguish of heart. The past has nothing in common with the present; the one knew no care; the other knows no quiet rest free like then from trouble. Where are the bright sunny days of school life, the happy faces and innocent enjoyments, the kind teachers and dear old fathers? Look back and see sorrow mingled with gladness; the sad tolling of the bell, the mournful funeral procession winding its way around the hill; again joyful peals where sorrow echoed still; happy souls united where festive throngs made merry; Christmas chimes and Easter carols; tears to-day and smiles to-morrow, and forgotten scenes hurry on each passing hour. Why look back, or why peer forward? Has not life been always thus?

"Then farewell once more, but before we part, heed my words, generations yet unborn. Conewago has been as dear to us as ever it will be to you, or was to those before. It is not ours, nor yours, nor was it theirs. It is blessed by every sacred tie from heaven, and as a sacred heritage guard it well for others, destined here to find their rest. Holy and venerable is the place. Our footsteps follow the traces of hallowed lives, unworthy as we are. Soon we, too, will have passed away and our children come and go, until in God's own good time the angel's voice sounds here below. Ye shepherds, while your flocks abide, watch the old building with an anxious care."

T. W. Hayes.

THE SCHOLASTICATE OF GRAND COTEAU.

St. Charles College, Grand Coteau,
February, 1893.

A Letter from Mr. Kenny.

Rev. Dear Father,
P. C.

A feeling has been growing here for some time, especially since the arrival of the last number of the Woodstock Letters, that it is but right and proper that the young scholasticate of Grand Coteau should render an account of herself to her elder sister of Woodstock, relating her fortunes since she determined to "keep house" for herself. There are many reasons why Grand Coteau should maintain a friendly intercourse with Woodstock. Most of our professors kindled their torches at her fane, and some are indebted for their entire philosophical and theological training to the learned professors of Woodstock. The Woodstock customs have been adopted as our own, and our beadle solves the difficulties incidental to his office, by obtaining a reliable answer to the question, "How is it at Woodstock?"

Grand Coteau means, it is scarcely necessary to state, Big Hill, but it must have been christened by an order of mind, similar to that to which the Eden of Dickens' novel was indebted for its name. There is certainly nothing overwhelmingly mountainous about it, nor would people acquainted with hills discover it to be a hill at all. But so generously has nature bestowed other gifts upon it, that not even the carping English novelist could object to the name of Eden as inappropriate, for thus has it been styled, as we shall see, by one who had a keen eye for the beautiful in nature.

Leaving New Orleans at 8 A. M. and travelling in a northwestern direction, you reach, at 2.30 P. M., the Grand Coteau station, which has been recently Americanized into "Sunset." As the village of Sunset consists of a few dozen houses scattered over a wide area, you will experience a sensation similar to Chuzzlewit's, when he looked at "New Thermopylæ," but failed to make it out. Hence you had better direct your attention to the beauty of the landscape,

while the two village hack-drivers are wondering which of them will have the honor of conveying you to Grand Coteau. When your landscape propensities have been satiated, you will take your choice of the rival hack-drivers, no easy task, as one, though a good Christian, is the unhappy owner of sorry ponies, and the other, who has spirited horses is an obdurate Jew. Neither will ask for your destination nor need you inform him thereof, for every stranger, even though he have not an ecclesiastical appearance, is supposed to be bound for the college.

Mr. Dick, for I suppose you have chosen the Christian, is not communicative, nor is he conscious of the existence of such a thing as scenery, and of course never heard that the "forest primeval," the remnant of which now encircles you on every side, formed the theme of some of Longfellow's most beautiful poetry, and the land over which you are now so uncomfortably jolting, is immortalized in the pages of "Evangeline," and thus known to thousands who never heard of Grand Coteau. As Mr. Dick will not enlarge on the glories of his native hamlet and the poetic fame of its surroundings, you will allow me to replace him for the moment and assume the rôle of *cicerone*.

This is a beautiful land and fortunate was it for Longfellow that his Catholic heroine traversed its prairies and made it for a time her resting place, for it afforded him a subject for one of the most poetical descriptions that a poet ever wrote. Grand Coteau is situated on "the prairies of fair Opelousas," and rises about sixty feet above the general level of the lowlands, hence its name; for elevations, like all things of this world, are relative. This is the region of "groves of orange and citron," "where reigns perpetual summer," and

> "Level the landscape extends, and along the shores of the river,
> Shaded by china-trees, in the midst of luxuriant gardens,
> Stand the houses of planters with negro-cabins and dove-cots."

The "dove-cots" are still there, but the "negro-cabins" are gone, gone to a respectable distance from the house of the planters. Here, too, may be heard "the whoop of the crane and the roar of the grim alligator," though, during a two months' residence here I have not had the good fortune of hearing either; these animals select the stilly hours of night for their utterances, and we sleep well at Grand Coteau. But I have heard

> "The mocking-bird, wildest of singers,
> [Skipping about in a cage that hangs in the shade of an oak-tree,]
> Shake from his little throat such floods of delirious music,
> That the whole air and the woods and [scholastics] seemed
> silent to listen."

"With such a prelude as this," shall we, too, like the Acadian boatmen, enter "the Têche, where it flows through the green Opelousas." (It should be noted here, that although Opelousas means the "black land," Longfellow styles it "green" and "fair," which is good evidence that these latter terms are not contradictory.)

> "Not far away to the southward,
> On the banks of the Têche, are the towns of St. Maur and St. Martin.
> Beautiful is the land, with its prairies and forests of fruit-trees;
> Under the feet a garden of flowers, and the bluest of heavens
> Bending above, and resting its dome on the walls of the forest.
> They who dwell there have named it the Eden of Louisiana."

Bayou Têche is but five miles from the college, forming in fact the northern limit of our lands, and is sometimes visited by the scholastics on Thursday mornings. I happened to see it in the dry season, when the stream is at its worst, and was somewhat disappointed, but the picture that Longfellow presents of the country that lies along its banks is no exaggeration. The village of St. Maur has not been identified, but St. Martin, now Martinsville, is about twenty miles southeast of Grand Coteau. The natives still point out a large and stately tree of wide extending branches, known as "Evangeline's Oak," on which the initials E. B. and G. La. are deeply indented. There were no houses in the immediate neighborhood when the Acadian party passed, and tradition has it, that Evangeline, weary and footsore, rested under the friendly branches of the lofty oak. Long before the autumn, this tree is divested of much of its foliage by visitors from New Orleans and elsewhere, who, escaping from the heat of the cities to follow Evangeline's footsteps, as traced in the pages of Longfellow, bear away with them its leaves as souvenirs of the gentle maid of Acadie. The hundreds of lines that Longfellow devotes to Louisiana scenery are literally true of Grand Coteau, for all the Opelousas country presents the same characteristics:

> "Here no hungry winter congeals our blood like the rivers;
> Here no stony ground provokes the wrath of the farmer.
> Smoothly the ploughshare runs through the soil, as a keel
> through the waters.
> All the year round the orange-groves are in blossom; and grass grows
> More in a single night than a whole Canadian summer."

To illustrate, to-day (January 27) a fire has not been lighted except in the kitchen, and it was only yesterday that our last orange tree was eased of its burden. The soil is dark, loamy and deep, unmixed with stones of any kind, and so fruitful that the Creoles and even the "'Cadians," as the descendants of the Acadian exiles are called, have grown indolent, relying more on the productiveness of the soil than

on their own industry. The rapid growth of herbage is particularly noticeable during the baseball season, for the "diamond" has to be mown down every Thursday, and in consequence, the philosophers who indulge in the national game fail to appreciate such fertility of the soil. It is only fair to add the caution of Basil the blacksmith, "only beware of the fever," which unlike that of Acadia, is not "cured by wearing a spider hung round one's neck in a nutshell!" However it may be on the lowlands and the banks of the bayous where malaria is more or less prevalent, there is very little danger in or near Grand Coteau, for the land is high and is consequently free from the malarious exhalations which arise in the low-lying districts after the overflow from the bayous has flooded the country. So healthful is Grand Coteau regarded that the invalids of the mission, and many from outside the mission, especially consumptives, are sent here to recuperate, and if the disease has not become incurable, it soon vanishes under the soothing influence of the air and climate of the "Eden of Louisiana."

I will suppose that you have now traversed the two miles that lie between Sunset and the village of Grand Coteau. All that need be said of this ancient Creole colony is that it consists of two-story, one-story, story-and-a-half and half-story frame buildings, laid out at such wide intervals that you barely escape confounding it also with "New Thermopylæ." Over the lofty oaks gleams a pointed spire, and some distance off a flagstaff is visible. You are now approaching the college of Grand Coteau. You soon find yourself in a court midway between two large brick buildings (connected by a Creole portico) of three and four stories respectively, and both evidently constructed more with an eye to use than to ornament. The three-story building is perfectly plain, if you except the ample projecting "galleries" which are considered essential to southern residences. The four-story edifice is evidently older, and partly in the ante-bellum style with its heavy Doric columns supporting the gabled verandas; but additions were made to the original building, and these though comfortable and commodious enough are of no style in particular.

As the class-rooms are filled with philosophers just now, I will only show you through our spacious refectory, reserving the rest of the building for another occasion. Being somewhat refreshed you may be disposed to look around you. If our kindly procurator has you in charge, he will walk you in the direction of the farmyard, which lies at the rear of the college, and rejoices in an almost indefinite ex-

tension. There are two things that cannot fail to strike you according to the angle at which you look. Should your eyes take a horizontal or upward direction, they are sure to be arrested by "forests of oaks from whose branches garlands of Spanish moss and mystic mistletoe flaunted," for in the Opelousas country, the prairies are but islets resting in oceans of forest. But turn your eyes unto the earth and you are gazing on—chickens. Chickens to right of you, chickens to left of you, chickens old, and chickens young, chickens black, brown, gray, yellow, white and of every imaginable intermediate tint, chickens of every breed, and chickens of none, in fact a variegated landscape of chickens. Standing disdainfully aloof from the plebian hen, gobble an aristocratic "regiment of turkeys," and within a fenced enclosure "sleek unwieldy porkers are grunting in the repose and luxuriance of their pen whence troops of sucking pigs sally forth to sniff the air," while droves of fat oxen and big-uddered cows are grazing in the distance—verily a sight to delight the heart of the feast-loving Dominie of Sleepy Hollow; for all these things are but a prelude to a savory sequel on the refectory table. Baltus Van Tassel's farmyard was on a small scale in comparison with ours. The flail that there resounded from morn till night is replaced by the more efficient steam-engine, and the stables, barns, work-shops and various farm-houses constitute a village of goodly proportions. Not only fields of Indian corn but broad acres of cotton and sugar-cane extend as far as the eye can reach, our land stretching far beyond, farther, in fact, in some directions than most of us have yet explored. Much of the lower portion is practically useless except for timber, as it becomes flooded in the wet season—"lost in a maze of devious waters which, like a network of steel, extend in every direction" and, though very pretty in poetry, are not appreciated in agriculture. A sugar-mill, also worked by steam, reduces the cane to sugar, syrup and molasses. Since the passage of the McKinley Bill, which puts a bounty on native sugar, sugar manufacture is a paying investment, the premium alone bringing us this year more than $1600. 'Tis a bad wind that blows nobody good. Returning to the college you will notice that the afternoon class is over, and recreation has commenced, for the grave philosophers are scattered about in groups enjoying themselves after the manner of school-boys. One party is in possession of the tennis court, putting the strength of net and rackets to a severe test, hand-ball is being played under the protection of a large shed hard by; while another group is engaged in a vain attempt to send a foot-ball to the evening star. Some

have already started for the woods, and others are on their way to the dairy to partake of the generous liquid that flows therein. A flutist is playing an accompaniment to our mocking-bird, while another gentleman is dividing his attention between that songster and some curious specimens of the squirrel family that he has in training. A more industrious group, who "though on pleasure bent" have got "a frugal mind," are engaged in trimming our graceful banana trees, or planting Galveston oleanders. We number thirty-five scholastics in all, thirty-one in philosophy, two from the Canadian Mission studying theology privately, and two who are teaching an academy attached to the college.

As the main facts in the history of the college must be necessarily included in a notice of the life of Father Abbadie, which is to appear, I understand, in a future number of the WOODSTOCK LETTERS, it will suffice to say here that the college of Grand Coteau, founded in 1836, lived through half a century of greater or less prosperity, paid the heavy debt that had been contracted in building and other improvements, and in 1891 had a substantial sum to its credit. However, superiors thought it better for various reasons to concentrate the energies of the mission on one boarding-college, and, accordingly, Grand Coteau was closed as a college in June, 1891, many of its students having entered Springhill College, Mobile, and was opened as a scholasticate in the following September. Rev. Father Kennelly, the first rector, was soon appointed Superior of the Mission, and Rev. T. W. Butler, late Rector of St. Mary's University, Galveston, and formerly Superior of the Mission, was named vice-rector, March 6, 1892. From what has been said of its situation and surroundings, the suitability of Grand Coteau as a scholasticate will be readily perceived. The sixty members of the community are each provided with commodious apartments, and the class-rooms are ample and spacious. The laboratory is well stocked for a two-year-old institution, and though not yet complete, suffices for present requirements. Fr. de Potter is prefect of studies and professor of psychology and ethics; Fr. de Stockalper, who is minister of the house, has also a "ubication" in the chair of cosmology; Fr. Rittmeyer is professor of ontology and logic; Fr. Whitney fills the chair of higher mathematics and astronomy, and Mr. Raby lectures on mechanics, chemistry and physics. The order of the day, which is more or less that of Woodstock, and the general routine have given satisfaction, and the philosophers of Grand Coteau would have no hesi-

tation in meeting with a decided affirmative the question: "Is Life worth Living?"

Besides philosophy we have various other contrivances "to drive dull care away." First and foremost comes the grand orchestra of fifteen instruments, which owes its prosperity and completeness to the energetic efforts and musical tastes of Fr. Whitney. The orchestra is a prominent feature in all our entertainments, and should a bishop or other distinguished personage arrive, it is ever ready to discourse half a dozen choice selections from its varied and ever increasing *repertoire*. It is an established rule of the orchestra that a piece must never be reproduced unless by special request. The glee club does for vocal what Fr. Whitney has done for instrumental music, having also a large membership, and a still larger collection of songs. Another voluntary association is the "Academy of Elocution." At the commencement of the year, a number of enterprising philosophers met, made speeches, elected officers, drew up a code of laws, and constituted themselves a society for the cultivation of the art of elocution. They meet every Sunday to the number of twenty, and have so far transacted their business with harmony and apparently with profit.

Besides the regular entertainments at Christmas and St. Catharine's, we celebrated the golden jubilee of Brother Sauzéat, and also the advent of Columbus to these parts. Br. Sauzéat has been attached to Grand Coteau, nearly the whole period of his religious life, and in many capacities. He has been carpenter, machinist, mason, builder, baker, farmer, planter and procurator; as the jubilee orator put it, he had been "Jack of all trades and master of all." When the Blue and Gray were encamped near Grand Coteau, Br. Sauzeat, who was skirmishing for provisions, was fired on as a spy and even imprisoned with equal impartiality by both parties, but his good sense and his honest face, both of which still survive, carried him safely through every emergency. As the orator referred to, very pithily remarked: "Brother, you were fired at by the soldiers in blue, you were fired at by the soldiers in gray; you were persecuted, hunted down, and imprisoned as a criminal; but in all these circumstances you were the right man in the right place!" The whole community and some of the old fathers and brothers from other houses of the mission joined heartily in doing honor to good old Brother Sauzéat.

We were all aglow with patriotism on Columbus Day. Scores of flags and every inch of bunting that we could lay hands on were hung out to the best advantage; the portrait of the discoverer decorated our recreation hall, and his

memory was honored in essay and oration, music, poetry and song.

November 2, Most Rev. Dr. Jannsens, Archbishop of New Orleans, visited Grand Coteau and made the day a memorable one for us, by investing the philosophers with minor orders. On the following day, his Grace conferred the Sacrament of Confirmation on some three hundred children in the parish church, a building which is considered by many the handsomest frame church in the South. It was consecrated in 1880, and is particularly remarkable for its beautifully frescoed ceiling and richly decorated sanctuary. The present pastors are Fr. Celestin Frin and Fr. Anthony Boven. The parish has been served by Ours since its formation, more than fifty years ago, and during all this time it has remained staunchly Catholic, the present population of about 4000 containing less than two hundred Protestants. The colored population is fifty per cent of the whole, and is almost exclusively Catholic, a fact that deserves to be noticed, for in most Louisiana parishes, though the proportion of colored to white is pretty nearly equal, seldom does it happen that the greater number of the former profess the Catholic faith. Our colored Catholics are as strong in piety as in numbers, which is in no small degree due to the fact, that they are well instructed and well disciplined by their zealous pastor, Fr. Boven. He has been assistant pastor for twenty years and during all this time has made the negroes his particular care. His painstaking zeal, and unswerving constancy in his devotion to the negro, prove him a worthy imitator of the Apostle of Carthagena; but he seems to think that Creole negroes require different treatment from that meted to their brethren of Carthagena. He is generally kindness itself, but he can be strict and even severe when occasion demands, his methods bearing in some respects a striking resemblance to those of the "pastor of Bohernagown." In spite of his tenderness Fr. Boven also manages to "keep his flock in the grandest control,"

> "Coaxing the crazy ones, helping unaisy ones,
> Lifting the lazy ones on with a stick."

It must be added that however realistic the original stick might have been, it is altogether metaphorical in the hands of Fr. Boven.

I will bring this letter to an end, by sending the compliments of the philosophers of Grand Coteau to their much-respected brethren of Woodstock.

FOUR LETTERS ON THE LIBRARY OF THE SPIRITUAL EXERCISES.

By Father H. Watrigant.

FOURTH LETTER.

A VISIT TO THE THIRD STORY OF THE LIBRARY OF THE EXERCISES.

IV.—The History of the Exercises.

Reverend Father,

P. C.

In the afternoon before going to finish our visit to the library, Fr. X. and I took an hour's walk. Our conversation after wandering on various topics, turned upon the principal object of our thoughts, the Exercises of St. Ignatius. "I must admit," said Fr. X. to me, "that I am very ignorant of the history of the Society and especially of the history of the Exercises. If all of the Society were like me, we would deserve the reproach which has been made to us: *gens ignara suorum.* Malebranche boasted of not knowing any more history than Adam. As far as the history of the Exercises goes, I am like Malebranche, but I must say to my credit that I have the good sense to be sorry for this ignorance and that I would gladly dispel it."

Answer. Dear father, I have often noticed that some friends of the Exercises, even among those who have studied them the most, do not know the history of their favorite book. To tell the truth, this knowledge is not necessary for giving a retreat. One can be a good theologian without knowing the lives of the old theologians; an excellent physician, without going back to the historic sources of the medical profession; a painter of merit, without having read the lives of the great masters of painting. Still it seems to me that it is becoming for us, the children of St. Ignatius, not to neglect this history of our Blessed Father's book. Is it not a duty of filial piety? It is the history of the triumphal march of St. Ignatius through the world; he is at the head of a troop of apostles and souls who have been freed and saved, whose splendid file enraptures the angels and men of

faith. But besides this delightful sentiment of filial piety which every Jesuit experiences in this review of the past, there are other advantages which his zeal will find in the historical study of the Exercises. I have had personal experience of this. Many problems on the practical interpretation of the Exercises have been solved by the history of the Exercises. Thanks to these researches, I have discovered treasures of experiences already undergone, which saved me from working in the dark when establishing this work; the information which I have drawn hence, has enabled me to aid many Catholic orators to show at the Catholic Congress the influence of our wonderful book, and consequently to more easily bring about the revival of the salutary practice of retreats.

Fr. X. I congratulate you, father, on having joined the investigation of the historical documents to that of the other documents. The text, knowledge, and practice will clear up the history, and *vice versa.* We shall be able to study the history in its origin, in its different relations, and especially with regard to the application of the Exercises; here the history will not be separated from its cause; we shall admire the fruit on the tree. This morning, I saw with pleasure the leaves of this tree of life, and I admired the extent of their efficacy; *Folia ad sanitatem gentium.* Now we are going to enjoy the sight of its golden fruits.

Chatting in this way we leisurely finished our walk, and on our return to the house, mounted to the third story, which is only a garret under the roof. On each side there is a forest of books, one containing the history of the Exercises within the Society, the other, their history outside of the Society. Near each collection of the printed books, is found a large *classeur* holding the manuscript history in compartments extending from the floor to the ceiling. On the right is everything relating to the history of the Exercises within the Society; oo the left, what pertains to their history outside of the Society. Perhaps I have done wrong in thus separating these two parts; for in reality St. Ignatius is the true patriarch of retreats; on either hand he can say: *Terra nostra dedit fructum suum.* We would not like to fall into the ridiculous presumption of that Englishman who wet his hand in the Mediterranean Sea, and having discovered the presence of salt in the water, cried out, "This is ours;" but we cannot by an exaggerated modesty conspire against the glory of St. Ignatius. In this respect those who have given retreats often say that they wished to imitate St. Ignatius, and frankly admit the Manresian sovereignty. As to those who do not avow their affiliation, more or less di-

rect, to the Exercises, it can be proved that they walk in the light of a torch enkindled by St. Ignatius; if they are unaware of it because they have not had the original Exercises in their hand, it would not be too unkind to say that they are like M. Jourdain, who used prose without knowing it, and that their prose would, moreover, have gained by being more in accordance with the grammar of St. Ignatius.

I. History within the Society. *a*) *Printed Books.* Those who think that it is necessary in order to be a searcher, a ransacker of old books, as they say sometimes, to be without enthusiasm, cannot comprehend the emotions which an explorer of old libraries experiences. These emotions a son of St. Ignatius feels when he is engaged on the history of the works of our old fathers, and most of all on the work of the Exercises, which is the especial property of our Society, *propriissima.* Filial piety and zeal combine with the pleasures of historical research to make one appreciate the biographies or the history of the apostles of the Exercises. The imagination, our heart's accomplice, rebuilds the old houses of retreats and sees them peopled with numerous exercitants. The scenes in which the directors of retreats have lived and spoken are re-enacted before our mental eye, and we see again these heroes of the apostolate of the Society. We profit by their example. Without daring to repeat those celebrated words of St. Augustine: *Cur non potero quod isti et istæ*, we are encouraged to make timid attempts at this sort of work. And therefore, I would like to see similar libraries, at least in miniature, established in every house of the third year of probation; our good old fathers would gain many souls to this fruitful apostolate of houses of retreats.

I first showed Fr. X. the only two works which treat of the general history of the Exercises—the *Historia Exercitiorum* of Fr. Diertins, an interrupted history which deserves to be continued on a somewhat larger scale. Then come the *Notizie Memorabili* of Rosignoli on the Exercises. He had written of the wonders of God in his saints, of those in the souls in purgatory, and in the Blessed Eucharist. It was fitting that he should write an account of the wonders worked by the Holy Ghost by means of the Exercises of St. Ignatius; it was for Fr. Rosignoli a new way of responding to the invitation of Holy Scripture: *Opera Dei revelare et confiteri honorificum est.* This shelf is covered with the biographies of those who, for the honor of the Divine King, have signalized themselves in working for the Exercises. Fr. Huby and Venerable Fr. Maunoir whose histories are known; B. Peter Favre, Venerable Balthazar Alvarez, Ven-

erable Fr. Segneri, Frs. Calatayud and Cardaveraz, St. Francis di Girolamo, Frs. Calvi, Lentini, Malagrida, etc.; each one of them deserves a special study. I must not fail to express the wish, that some one make known to the fathers of France the beautiful life of Fr. Lentini, who alone founded nine houses of retreats in Sicily. His method of organizing retreats by social gatherings is very curious. The impulse which was leading our fathers to found houses of retreats towards the end of the old Society was very marked. In 1746, Fr. Gravina seeing ten houses of retreats in the province of Sicily alone, exclaimed: *Hoc sæculum dici potest sæculum Exercitiorum.* A like impulse existed elsewhere, as, for instance, in the life of Fr. Malagrida, the intrepid organizer of retreats in Brazil and Portugal. His manuscript history tells us what resolution he must have shown in order to keep up his work of Sétubal, when in his first retreats he only obtained two exercitants. Has it been remarked that he was the martyr of the Exercises? He was on the point of giving them to King Joseph as he had given them to John V., when Pombal prevented him,—how, is well known. Is not his history a prophetic sign of that of the Society then so devoted to the work of retreats? He had written to his provincial: "This morning the devil appeared to me under a horrible form and threatened me and the Society with a cruel persecution: 'If you do not stop giving the Exercises I shall persecute you to death itself.'"[1] Neither Fr. Malagrida nor the Society were repelled by this devilish threat, and both had the honor of martyrdom; but this martyrdom prepared the way for a glorious resurrection.

After the biographical documents, we come to those relating to the houses of retreats. There is a rare work on the houses of retreats at Malta; here are others concerning those of Brittany; there is also a copy-book full of plans and views of houses of retreats. Let us not neglect to examine these interesting annual reports of the communal Flemish retreats which worked wonders in Belgium in the eighteenth century. After the printed documents of the old Society follow those on the new Society; there are few books on this subject, but some boxes contain all the flying-sheets, newspaper articles, and review articles on these questions. Then by the side of these boxes we see about thirty lectures or discourses on the work of retreats, read or delivered in the Catholic Congress. The movement for the development of the work of retreats is at present sufficiently strong to give birth to many articles which I carefully

[1] Histoire de Gabriel Malagrida, de la Compagnie de Jésus, par le Père Paul Mury.

treasure up. I have sometimes thought that by getting together all the interesting articles on retreats in our modern periodicals, and by citing a few facts of the past, it would be easy to publish for the use of directors of retreats a little bulletin of reference divided into two parts—*Former Times —Present Day.*

b) *Manuscripts.* After the printed books, we must look at the historical manuscripts. Let us first notice the copies of various manuscripts originating in Brittany; then, let us look at the copy of the history of St. Ignatius written in Spanish by Fr. Ferrusola. The author ingeniously shows us that our Holy Father realized in his whole life the doctrine of the Exercises, that this life was the exercises reduced to practice.

The principal part of this department of manuscripts consists of notes arranged in pasteboard boxes according to the assistancies and provinces. They are arranged in excellent order, though at present they consist only of fiying-sheets. They are grains and nuggets of gold extracted from many biographies, menologies, and histories of the provinces, and which have not yet been cast into ingots. We must continue sifting the history of the Society in order to gather them carefully. Happily the work is well advanced. The chart of exploration had been drawn with great precision and thus a great part of the voyage has been made. If my visitor had had more time, I would have shown how fruitful the Exercises have been in each of the provinces of the old Society, for these thirty boxes contain some curious things. Whilst running through them he would experience the impressions of a happy archæologist who at each layer of soil which he penetrated, found the scattered stones of a beautiful monument. The Assistancies of Germany and Poland, Spain and Portugal, France and Italy have vied with one another in extolling the Exercises. I admit that I feel an especial pleasure in hearing our fathers of the foreign missions, from the time of St. Francis Xavier down to our present missions of China, Madura, Madagascar and the Philippines, speak to us of the Exercises which they have so willingly given. Without doubt these retreats have been for the most part given to the catechists in order to render them zealous and chosen promoters of the faith, but there are also retreats given to the most humble Christians —the Indians in the pampas of Mexico, the savages of Canada, the slaves of South America. It is a wonderful history of our fathers and the mercy of God working through the Exercises of St. Ignatius. All these flowers, these *fioretti* of the history of the Exercises, deserve gathering. I have

already put together the elements of a menology which shall treat exclusively of the Exercises, though this broken form of menology has many inconveniences for those who like the works of the Society together, but when there is question of the Exercises, may we not repeat the axiom of the ancients: *Historia quoquomodo scripta placet?* There would be a certain charm in hearing every day the edifying accounts of the zeal of our fathers in the apostolate of the Exercises, while the directors of the Exercises would not find it very monotonous.

Later on some one could melt down these elements, and make of the delightful fragments a fruitful whole. He could show this long development of the Exercises to be like to ripening grain; study the phases of this progressive movement and the different forms it took; how while remaining ever the same, under the devoted and watchful care of the Society, they would be developed in proportion to the needs of Christian society. In writing this history of the Exercises, it would be necessary to evolve their philosophy and show how the practice of the Exercises is allied to what Cardinal Manning calls the Temporal Mission of the Holy Ghost. I know well such a recital supplies little food for the imagination; there is question only of the combats of the soul. The Exercises are noiseless and smokeless powder; there are no descriptions of striking spectacles, of grand demonstrations on solemn festivals, but all is interior and spiritual and consequently of greater interest for the serious moralist or for the zealous apostle, for the son of the Society, who in a deep meditation on this philosophy, would discover the wondrous harmony which links the history of the Exercises with the most glorious deeds of mother Church during three centuries, and with the plans of God in the government of the world.

But here, as in Catholic Congresses, one is restricted to the expression of wishes.

Before passing to the history of the Exercises outside of the Society, I show Fr. X. two large manuscripts; they contain the history of St. Joseph-des-Champs (*Château-blanc*), and of Our Lady of the Abbey of Braisne. I wrote them at the request of superiors, and I am always pleased to lend them to those who wish to found works of retreats.

II. History outside of the Society. *a*) *Printed Books.* Here are some lives of the Blessed, of Saints, or of venerable men, who were engaged on the Exercises, either themselves, or aided our fathers therein. This is the life of Luzzago, the friend of St. Charles Borromeo, a patrician of Brescia,

whose cause of beatification has been introduced. His biography is very interesting from our point of view. He had established near Brescia a small house of retreat whither he brought priests and laymen to whom he had our fathers give the Exercises. His zeal recalls that of Henry de Gouvea, who in Portugal, in the time of St. Ignatius, won to the Society through the Exercises, Blessed Azevedo.

Here is the life of St. Vincent de Paul. Abelly shows the "flames of the holy ardor with which the heart of Monsieur Vincent was filled for the spread of the kingdom of God in souls by the Exercises of the retreat." St. Vincent gave the exercises to 20,000 exercitants at St. Lazarus.

Next come the lives or biographies of Authier de Sisgau, Mgr. Daniel de Francheville, St. Alphonsus Liguori, and St. Léonard de Port Maurice, the great and enthusiastic admirer of the Exercises.

The history of the Priests of the Sacred Heart of Marseilles tells us of organized retreats amongst the young.

Yonder are some documents on the retreats organized at Paris among the street workmen by the Abbé de Pontbriand and the Abbé de Fénelon in the eighteenth century. There have been kept in the arsenal library the lists telling the quarters in which were lodged the workmen of different nationalities whom they were to summon to the retreats and to catechism. I ought to say that I speak here of retreats in a broad sense of the term, retreats in churches with two or three instructions a day. Abbé de Fénelon, like Fr. Malagrida, had the honor of martyrdom; he was guillotined at Paris in 1793. Let us not forget this rarest of books attributed to a Duke of Este, Hercules the Third, I believe. The duke had founded a great house of retreats near Modena, under the title of the Hermitage of St. Martin, and brought thither his whole court. The description of this hermitage is singular. The rules were too easy by far even for courtiers brought in a body to the exercises of a retreat by their sovereign. But if these solitaries did not meditate at all, and did not observe the modesty of the eyes which the additions of St. Ignatius require, they must perforce have read the pious inscriptions, numbering over three hundred, which the duke had painted on the walls and furniture of the hermitage. Not even a seat in the garden was without them. They were obliged to visit the numerous stations established in forty chapels or sanctuaries. I admit I no longer find any traces of the Exercises of St. Ignatius here. Fr. Huby in his retreats admitted these pious pilgrimages, and some ceremonies, but not to the same extent as the Duke of Este. Besides, he did not forget the meditation and the prescrip-

tions of St. Ignatius, and his retreat was stricter than that of Hercules III.

On the suppression of the Society, God raised up some zealous men who tried to continue the work of retreats; the life of Lanteri, who with Fr. Diesbach was engaged in this work in Piedmont ought to be noted. In France, the Ven. Receveur, whose cause is now being presented for beatification, founded a congregation to give retreats. I have many precious documents, which are not all in print, on this intrepid apostle of the retreats which he had of old admired in the college of Besançon. Here are the lives of M. Orain and M. Cormeaux who organized great retreats even during the progress of the Revolution. M. Cormeaux, the disciple of Fr. de Clorivière, was guillotined at Paris as the Abbé de Fénelon had been, and as also M. Roche, the aged director of the house of retreats at Vannes, had been guillotined at Vannes. This man received his sentence in the house of the Exercises which had been transformed into a tribunal of the Revolution. At Rome, Mgr. Piatti with the aid of the Blessed Buffalo and Pallotti and of many other celebrated priests who became bishops or cardinals, established a house of retreats near the Janiculum for the officers of the Papal army. I have not the life of Mgr. Piatti, but a large octavo volume with the title: *The miracles of grace wrought in some Christians who have made the Spiritual Exercises in the retreat of the Janiculum.*[2]

Let us notice also the documents on the retreats of the Passionists, on the closed retreats established at Ponte Rotto by Dom Michelini for children preparing for first Communion, on the retreats established by Rosmini, etc. Finally comes a great collection of papers on the recent work of retreats done by the Brothers of St. Vincent de Paul, the Christian Brothers, etc., on the work of retreats for persons who are engaged, given by a Curé of Liège; he has already had 20,000 persons to make retreats preparatory to the sacrament of Matrimony.

After the men who have been apostles of the Exercises, comes a group of women who deserve to be noticed; on the shelves of our library, you see notices on the foundresses of retreats in Brittany, the life of Madame de Miramion, the annals of Mesdames Budes, de Rennes, the life of Mlle. de St. Luc, guillotined at Paris for having distributed pictures of the Sacred Heart. I luckily bought for ten centimes the Book of the Exercises which she used in her retreats at Quimper, and which I consider a precious relic. Look

[2] *Prodigii della grazia.* Roma, Tip. della Civiltà Cattolica, 1889.

through the marvellous biography of Sister Louise de Parménie who was inspired by God to establish a house of retreats on the site of the ancient convent of St. Beatrice d'Ornacieux who, by the way, was one of the ancestors of General de Miribel. Louise de Parménie began her work with a small piece of money worth about two pence which she found placed near her during her prayer. Would that we had the time to read the truly wonderful life of Maria Antonia of St. Joseph! I have received some very precious documents on this heroine of the Exercises, who after the expulsion of our fathers from the Spanish colonies, had the Exercises given to over a hundred thousand persons in South America, in the shape of closed retreats. A good wool-merchant, de Tourcoing, an old exercitant at *Châteaublanc*, intends in his voyages to Buenos Ayres, to hunt up some rarities on this apostle of our retreats.

On the last shelf of printed matter appear different little works on the congregations of women established to aid those giving retreats to women. I have some of them on two congregations established only lately:

1. The congregation of the religious of Notre Dame du Cénacle: we have not time to examine them; note however this little sheet—The Mass of Notre Dame du Cénacle accorded to this congregation by His Holiness Leo XIII. This Mass is very beautiful and altogether a eulogy of retreats.

2. The congregation of religious of the retreat of the Sacred Heart of Bologna also gives us some printed matter.

b) *Manuscripts of the History outside of the Society.*

Interesting as this division may be with its documents arranged in boxes according to the history of the retreats: 1. in the different religious orders of men; 2. among the secular clery; 3. in the different congregations of women; and 4. finally even among Protestants, we have not leisure to run over them in detail. Fr. X. limited himself to asking about the strange imitations of our retreats made in England by the Cowley Monks whose mother-house is near Oxford. These pretended monks wish to copy the Society. They give the Exercises and have already published books of retreats and meditations in England and in the Indies. May the Exercises of St. Ignatius produce the same effect on them and their proselytes as they did on Cardinal Newman and Orby Shipley, of whom we spoke above! Milton has taken the retreat of our Lord in the desert for the subject of his immortal poem—Paradise Regained. May the retreats according to the Exercises of St. Ignatius lead them back to the Holy Roman Church, and make them regain their rights to the heritage of heaven!

We have come at last to the end of our bibliographical excursion. Alas! We have been able to cast only a superficial glance at the riches here accumulated. I resemble a guide who shows from the top of a hill the panorama of the city of Rome. It is Rome, indeed, rich in ancient monuments, but Rome seen from afar, Rome seen *à vol d'oiseau*. With the sentiments of pious charity, half-satisfied by this general view, are mingled sentiments of regret at not being able to enter these sacred edifices which stand out against the horizon, where so many things would speak to our heart. But the hope remains that we may come back to this blessed country, enter these marvellous sanctuaries, study with love all the details of their architecture and especially kiss with respect their holy relics.

This consolation I gave Fr. X. He then asked me some questions which were not indiscreet, since among brothers of the same Society there is no secret; could there not, whilst awaiting for the complete catalogue with the manifold tables of which there was question during the first visit, be published under the form of *Analecta* the most important documents of each part? *Analecta litteraria*, for the part which relates to the text; *Analecta scientifica*, for the second part; *Analecta practica* for the third part (these *Analecta practica* would be for the retreats, the equivalent of what Fr. Nampon has edited for the missions); and finally *Analecta historica*, precious sheaves of the most instructive and edifying deeds to be drawn from the printed historical manuscripts. I replied to Fr. X. that these projects were very fine and could be easily realized, that I proposed to put them into execution or have others do it, in proportion as the poetry of action—that is—the very work of giving retreats, did not replace the poetry of study and composition. I added that nothing prevented, that if I had not finished this work, I could take measures to be easily replaced by a happy successor, *uno avulso non deficit alter;* in the Society the architect who begins the work is often succeeded by one more able who perfects it. We do not build cathedrals, but our chapels do not remain unfinished. So, before saying good-bye, said I to my visitor, I wish you would read this adjuration which Fr. Rosweyde left to those he hoped would succeed him :—

Pingat, pingat (alter)
Manu constantiore,
Fide tutiore,
Labore fructuosiore.
Tutus ego ipse latitabo

Post tabulam,
Et gaudebo colores meos
Fusciores lumen accipere
Ab Apellis penicello,
A Protogenis manu.
Ita voveo.

Heribertus Rosweydus.[1]

Fr. X. left me, promising to make some researches in his province in order to complete the notes I have already gathered together. Once more I felt the sweetness of these works: *Frater qui adjuvatur a fratre tamquam civitas firma.* I likewise placed myself at his disposal to furnish him whatever documents he may have need of. It is a pleasure indeed to be the helper of men of talent and of faith who wish to restore the work of houses of retreats.

Behold, my dear correspondent, a hurried sketch of the library of the Exercises. I believed in sending you this that you would take an interest in this enterprise, and that to aid me therein you would recommend me to our Lord in your prayers and in your sacrifices.

Your Reverence's servant in Christ,

H. Watrigant, S. J.

Fr. Watrigant recommends his library of the Exercises to the *bibliographical* charity of our fathers. He would be glad to receive any old publications of which they would be willing to deprive themselves: rules, announcements of retreats, *opuscula*, flying-sheets, etc., relating to the Exercises. In return he puts himself at the disposal of our fathers to obtain for them rare works on the Exercises which he often gets second-hand.

Address:—Reims, rue des Chapelains 6.

[1] *Fasti sanctorum*, f. 12, cité par D. Pitra dans *Etudes sur la collection des actes des saints* par les RR. PP. Jésuites Bollandistes, p. 17. Lecoffre, Paris, 1850.

SYNOPTICAL PLAN

Of the Library of the Spiritual Exercises.

Books and Documents Printed or in Manuscript.

1. THE TEXT.—2. THE THEORY.—3. THE PRACTICE.—4. THE HISTORY OF THE EXERCISES OF ST. IGNATIUS.

I.—THE TEXT OF THE EXERCISES.

1st SERIES. The original text of the Exercises ; the different editions and translations.—Annex containing the Exercises composed by various authors.

2nd SERIES. The Vulgate version of the Exercises ; the different editions and translations.—Annex containing the Thesaurus.

3rd SERIES. The origin of the Book of the Exercises ; genesis, authenticity, composition, questions upon the inspiration, etc.

4th SERIES. The Book itself ; its general tenor, its economy, its characteristic, etc.

5th SERIES. The bibliography of the Exercises.

II.—THE THEORY OF THE EXERCISES.

I. Studies analytical and synthetical on the Exercises taken as a whole.

II. Studies on parts of the Exercises classified both according to the method and the doctrine (whence the pedagogy).

A. Method : essential and supplimentary.

The essential method is subdivided into particular methods :

a) Methods of meditation and of prayer.

Annex 1. Some methods of meditation and prayer of different authors.

2. Concerning prayer in general according to the authors of the Society and of other Orders.

b) Practical Methods of { Examen. / Discernment of Spirits. / Election, Reform of life.

Appendix : Supplementary Method : the three Methods of Prayer.

B. Doctrine.

Books treating in general of the instruction and the education given by the Exercises.

Books treating of certain points of this instruction.

Annex 1. Some books of asceticism and of mysticism drawn from the Exercises.
" 2. Some books of other orthodox schools.
" 3. " " " some heterodox schools.
" 4. Books on the history of asceticism.

III. Censures and Defences of the Exercises.

III.—THE PRACTICE OF THE EXERCISES.

I.—Before the Retreat.

A. The Solitude *a*) in general.

b) from a religious stand-point.

c) with reference to the retreat.—Necessity and advantage.

B. Documents on the spread of retreats and on invitations to make them.

C. " *a*) on the organization of Houses for the Exercises.—Jurisprudence of the Society.

b) practical commentaries and guides, Directories and regulations.

II.—During the Retreat.

A. Retreats united in series of groups.

B. Distinct retreats applied { 1. With general adaptation. 2. With particular adaptation.

A. Retreats united in series of groups.

1. Retreats united in series by the German Fathers of the Society.
2. Retreats united in series by the French Fathers of the Society.
3. Retreats united in series by the Italian Fathers of the Society.
4. Retreats united in series by different authors not Jesuits.

B. Distinct retreats applied.

1. With general adaptation.

1. Exercises by the Fathers of the German Assistancy.
2. " " " " " " Spanish "
3. " " " " " " French "
4. " " " " " " Italian "
5. " " various authors, ecclesiastics or religious not Jesuits.

2. With particular adaptation.

1. With reference to the final cause (conformity and union with the will of God).

A. With reference to a vice to be destroyed—to a theological or cardinal virtue to be acquired — to a duty to be fulfilled.

B. For Renovation { a) For the celebration of a feast or the renewal of the baptismal vows. b) For the half yearly renovation. c) For the monthly retreat or recollection.

C. As a preparation for death.

2. The Exercises adapted with reference to the efficient cause (which is the exercitant).

A. Retreats for Priests.

Composed by members of the secular clergy. { For the Seminary. " ordination.
Composed by members of various religious Orders. { Pastoral Retreats. Retreats for confessors, pastors and bishops.
Composed by members of the Society.

B. Retreats for Religious.

For Religious in general. { Probation and novitiate. Profession. Scholasticate. Third year. Superior.
" Augustinians.
" Benedictines.
" Carmelites and Carthusians
" Dominicans.
" Jesuits.
" Various Religious.
" Religious women without distinction of Order.
" " " of special congregations.

C. Retreats for seculars

1. For men. { In general, of various works, Congregations and Third Orders, for Patrons, for laborers.

For boys. { In general, on perseverance, on the end of studies, of congregations.

2. For women and girls. { In general, for mothers of a family, Children of Mary, of various works. In general, of congregations, working girls, etc.

3. For children for 1st Communion and for Confirmation.

3. The Exercises adapted with reference to the material cause. { In the Exercises of St. Ignatius, these are the subjects of the meditation on the foundation, sin, etc.

Retreats with analogous matter drawn from :—

1. The Holy Scriptures or the Liturgy. { The Old and New Testaments. { The Parables, a fact, the Passion.

2. From some special devotion. { The Divine Perfections, The Holy Trinity, Holy Ghost, B. Eucharist, Sacred Heart, B. Virgin, St. Joseph, Sts. Peter and Paul, St. Mary Magdalene, etc.

3. From the writings of a doctor of the Church.

4. " a master of the spiritual life.

5. " "particular point of theology, or asceticism, or from the Exercises.

4. The Exercises adapted with reference to their formal cause (the Exercise).

Some books upon

The Exercises adapted to public retreats and to missions; put in the shape of meditations.

The Exercises under the form of readings, reflections, prayers.
" " " " " " sermons.
" " in poetry, and in plays for the stage.

Annex. Books which bear the name of Exercises in a very extended sense.

General Annex. Adjutoria for retreats.
1. Manuals of retreat.
2. Practical Considerations.
3. *Varia*, Canticles, pictures, etc.

III.—After the Retreat.

Books of perseverance. Impressions of the retreat and souvenirs.

IV.—THE HISTORY OF THE EXERCISES.

I.—History in the Society.

A—Printed Matter.

General History.

Particular History.
1. Before the Suppression.
   a) Lives of apostles of the Exercises.
   b) Documents on the houses of retreats, etc.
2. Since the Suppression.
   Reports.
   Leaflets.

B—Manuscripts.

Before the Suppression—Assistancies divided by provinces.
Since " " " " " "

II.—History out of the Society.

A—Printed Matter.

Before the Suppression.—Promoters (Lives of)
Men.
Women.

Since the Suppression
1. Various promoters.
2. Congregations of men.
3. Congregations of women.

B—Manuscripts.

1. The Exercises in various religious Orders of men.
2. " " " the secular clergy.
3. " " " Congregations of women.
4. " " among Protestants.

A BAPTISM AMONG THE ARAPAHOES.

A Letter from Father Vasta.

ST. STEPHEN'S MISSION, FREMONT CO., WYOMING,
February 8, 1893.

REV. AND DEAR FATHER,
P. C.

Since my first acquaintance with the kind readers of your WOODSTOCK LETTERS, I thought again and again to write something more about the mission, but notwithstanding my good will, I have had to defer to this day the pleasure of doing so.

Time will never efface from my memory the 25th of May, 1892. It was a little over two months after my arrival in this mission, when I had the consolation to pour the water of regeneration upon an adult Arapahoe. On the evening of the 24th, I was told that the wife of "White Bull" was dangerously sick. The next morning, immediately after breakfast, I mounted my horse and started towards the log-house of "White Bull." When I reached the place, I found the exhausted squaw lying on the ground, or as an Indian would say, on her bed. Of course, I was to them as much of a stranger as they were to me, and so four squaws, six children and "White Bull," who were all huddled together in the shanty, stared at me with all their eyes. After shaking hands with the grown up Indians, I tried to approach the little ones who were in a corner, but alas! the little savages ran out of the door like little cubs. They were afraid of the mysterious being who had unexpectedly made his appearance among them. After this scene of amusement for myself, and of terror for the "little wolves," I told the sick woman: "Yesterday evening I heard that you were sick and I felt very sorry, and so I have come to see you." "White Bull" and the others answered through "Bahánnu" i. e., Tortoise (this was the name of our interpreter), that they were very glad to see the priest among them. "I am very sorry," I went on to say to the woman, "that I cannot cure your body, but I can do something better for you. You know you are very sick, and so I will open to you the gate through which you may enter into another life which will

last forever." They were pleased to hear this, and so taking advantage of their good dispositions, I explained the most important points about God, the future life, and baptism. I prolonged my instruction as far as the circumstances allowed, and then the woman said: "Baptize me." And so I did. Mary, this is the name which I gave her, is yet struggling with death; from time to time she seems to be a little better, but consumption is there slowly eating away her life. I go pretty often to visit the new lamb, and just a little over two weeks ago, while I was there I found out that "White Bull" is a "medicine man." It happened so. On a sudden the invalid had a convulsive attack, whereupon "White Bull" jumped towards the fire and taking a burning piece of wood placed it before the woman. Then he took two pinches of a certain dry herb, which he had carefully wrapped away in a piece of linen, and put them on the fire. When the herb began to smoke he put his right hand to the smoke and then saying some mysterious words moved his hand close to the right eye of the woman, then put it on her left eye, then on the head, on the nose, and finally on the abdomen. During the superstitious rite I thought it better for me to keep quiet; but when he got through I asked him the name of that medicine. He replied it was a simple dry aromatic herb. I asked the meaning of the words, at which he was not a little embarrassed. At length he said: 'When you are in your chapel, you do exactly what I did. You put on the fire a powder of your own and then you offer it to the "man who is in the clouds." I replied: "I smoke the man who is in the clouds, but you smoke the devil who is down below in the darkness." I explained to him the great difference between the incense which we offer to God and that which he offers to the devil. "You are superstitious," I continued, "you are a 'medicine man'; do you think that the devil will cure your wife? If I see, or hear that you go through such devilish nonsense again, I will not come here any more." He promised that he would never do it again, and as if to confirm his promise he stretched out his arm and shook hands. There are a large number of "medicine men" here and each camp is richly provided with them.

A few days ago I made a second attempt, which I regret to say was unsuccessful, to baptize four little children. While I was in the camp I heard the deafening tom-tom and the distressing singing of Indian wailers. There were in one of the tepees six "medicine men" in close consultation, preparing medicine for all kinds of disease. Nobody is allowed to be present at the "solemn medical meeting." The doc-

tors when singing never pronounced a word of their mysterious songs, but would sing only the air. From the 1st to the 4th of July they were engaged in performing the "Sun Dance," which is for them a religious one. Its object is to appease the "great spirit," that he may look on them with a favorable eye. Those who have received any favor whatever keep four days of fasting. The "Sun Dance" is the greatest piece of nonsense I ever saw. Hundreds of Indians of all ages and of both sexes take part in it. They form a very large circle, sing all together, moving around but very, very slowly. From time to time they try to approach a pole which is in the middle of the dancing ground. They hold that dance thirty miles from the mission. Though I was there visiting the soldiers and a sick squaw, I did not care to go purposely to see that act of superstition. But one evening, passing by on horse-back, and sure that nobody could recognize me in the dusk, I stopped to look at it a few minutes.

At the beginning of August quite a number of Sioux Indians came here on a visit. It is customary among our Arapahoes, when other Indians from neighboring tribes visit them, to hold a dance in their honor and serve a repast of dog-meat. On the evening of the dance I had occasion to call at the camp. An old Indian was very anxious that I should in some way participate in the festivities, and to make me feel more at home, and to whet my appetite for the tempting viands at hand, he commenced to extol the good qualities of their favorite dish. He ended by offering me a slice of dog-meat nicely browned, hoping that after all his praises of it I would be induced to partake of the exquisite food. I was in a quandary! For if I refused the dainty morsel I should offend his chiefship, and on the other hand if I was so complaisant as to taste of the juicy dog-meat, alas, what might not be the consequence for my poor stomach! My good angel suggested a suitable excuse. Having recourse to the sign language, I extended my arms in the shape of a barrel, to let him understand that I had just eaten my dinner, then bringing my right hand to my mouth, I made him understand there was no room for another. At this he cast a look of commiseration upon me, either because I had made such a glutton of myself, or had lost the opportunity of sharing his favorite dog, fattened for the occasion. On that same day I witnessed an exhibition of their generosity towards their kindred. Two half-breeds gave a present of four horses to the visiting tribe. "Black Coal," the chief of the Arapahoes, having led the two above-mentioned individuals to the middle of

the ball ground and calling the attention of the rest of the Indians, addressed them in a set speech. At the close of it he declared the two half-breeds adopted into the tribe, adding, that to show their appreciation of the honor conferred upon them, they would give four horses as a present to the guest of the Arapahoes. At which the assembled Indians signified their approval and pleasure by repeated yells not unsimilar to the war-whoop. Then "Black Coal" called a Sioux squaw from out the circle, presented her to one of the half-breeds who held in his hand two sticks meant to denote the horses about to be given as a present, and taking one of the sticks from the balf-breed the chief gave it to the woman. She still held it in her hand for a minute, passed it to her left and with the right disengaged made several motions in the air, opening and closing her fingers, and then drew the hand closed to her breast as one who would rein in a horse. She bowed to the giver, shook hands with him and retired. The same ceremony was enacted in the same manner with the three other happy recipients.

On the 17th of January I succeeded in baptizing a dying baby. I gave him the name of our Father St. Ignatius. The holy Founder was, I think, anxious to have in heaven an Arapahoe, and his wish was granted, because three days after the baptism, the little Ignatius took his flight to heaven. Poor Arapahoe children! Before they have attained the use of reason, by the bad conversations they have heard, and the depraved examples which they have continually before their eyes, they have already acquired the knowledge of evil and, perhaps in spite of themselves, have contracted numberless low and brutal habits.

Now I see, dear father, that I have written more than I intended, so I cut short and close this letter. When I have a little time I will write a sketch of the Arapahoes' daily life, their marriage and burial ceremonies.

Please remember me in your holy Sacrifices.

Yours truly in Xt.

I. Achilles Vasta.

Later advice from Fr. Vasta informs us that he baptized a dozen of these "hard-hearted Arapahoes," as he calls them, during the month of March.

SKETCHES OF MODERN INDIAN LIFE.

BY FATHER A. DIOMEDI.

PREFACE.

The following pages, save some trifling additions, were written in 1879; their contents, therefore, must be referred to that period and not applied to later developments. Such changes, as are now to be found in our missions, have all taken place since then. The means of communication with the Indian countries of Washington and Idaho have so increased with immigration, that an old settler would no longer recognize the locality unless he has kept up with the march of improvement.

This fact must be borne in mind in order that the difficulties which beset me in travelling through the Indian country may be understood and appreciated.

What I describe in these pages, I either saw myself, or, if communicated to me by others, whether missionaries or Indians, I have been careful to credit to the proper authority.

I trust that my simple narrative may prove interesting and may aid in imparting a true idea of the Indian character with its good qualities as well as its failings.

INTRODUCTION.

Ten years spent in missionary labors among the "red men of the forest" of the "great northwest" having enabled me to speak from personal experience, some details of what has fallen under my own observation may prove not uninteresting to dwellers in towns. It may also be useful in aiding them to form a truer estimate of the nature and disposition of the Indian, as well as of his capabilities for civilization. My plan is, after having briefly indicated the geographical position of the scene of my labors, to speak first of the Indian in his original and unchristianized condition, giving some idea of his habits, customs, amusements, language, ideas of government and of the rights of property, then to describe a tribe converted to Christianity, but still living after its own fashion. As a sample of the work of the missionary and of how it is accomplished, I

shall give a detail of one of the journeys which I was in the habit of making twice and even three times a year, and shall conclude with an account of the most civilized tribe to be met with in my province.

I must, however, preface my recital by stating that what I am going to say should not be applied indiscriminately to all Indians, but only to what might be termed one family, which, distributed into several tribes, is scattered over a large tract of land lying to a great extent, along the western slope of the Rocky Mountains, partly American soil and partly belonging to the "British Possessions." The tribe dispersed along the St. Mary's river, taking in a part of the Jocko Valley which lies within the "Flat-Head Reservation," goes by the name of *Flat-Head Selish*. The Pend Oreille, whose Indian name is *Sinkatekumelchinti*, are to be found along Clark's Fork, as far as the Pend Oreille Lake. Thence, extending northwestwards towards the mountains that divide the *Calispelem* from Fool's Prairie, the Indians form an independent tribe taking the name of *Calispel*. The *Snaicisti* or Lake Indians occupy that tract of land which extends from Flat Bow Lake along the Columbia river to Kettle Falls; and many small tribes roam along the Columbia river from Kettle Falls down to Lake Cheilán, which, although independent of each other, and known under different names, are usually classified by Americans under the general term of Columbia Indians. The same is true of those other small tribes which are scattered all along from the mouth of the Okinagan river to the lake of the same name in the British possessions; they are all termed Okinagan or Okinakein. All these have undoubtedly sprung from the same family, speaking the same language and marked by the same characteristics, and consequently are all equally capable of the same education and civilization.[1]

Although but few of the Indian tribes are to be found to-day in their aboriginal condition, still the semi-civilized manner in which the majority of them live is more akin to it than to the habits of civilized life. Some of them, the *Calispelem* and the *Mitgawi*, as well as the *Tekoratem* Indians and a portion of the Pend Oreille, are still nomadic and do not live in permanent settlements. The lodge is their portable home, and their ponies are always at hand to transport it wherever the master may direct. What they call their home, is the spot frequented by their fathers, or even a place of their own selection, merely because they happen to spend there a comparatively longer portion of time than elsewhere. The *Calispelem*

[1] The tribes around the Columbia river and its tributaries derive their names from the streams whose banks they inhabit, all the way from their entrance into the Columbia river up to their respective sources. So the Cheilán, the Mitgawi, the Simpuelsh, the Spokane, the Sgoielpi, the Smilgami, and the Nespielem are all to be found scattered along rivers of the same names. The Cœur d'Alene, who are at present settled in numerous farms on camas prairie, derive their name from the Cœur d'Alene river and mountains, where they dwelt before civilization became known to them. They belong to the same family and their Indian name is *Schizui*, St. Chitsui.

Indians, for instance, call the valley known by the name of *Calispelem*, their home, and yet they live there only from late spring till early autumn. They make there, during the summer, their provision of camas and in the fall disperse about the mountains in pursuit of game. They spend the winter months in a place called by them *Esuieckotin*, where they have plenty of fuel and are well sheltered from the winter storms. In the spring they disperse again along the river and around the mountains of the Pend Oreille Lake to hunt during a few weeks.

Chapter I.

Pagan Indians.

The manners and costumes of the Pagan Indians are indeed most peculiar. Dancing and gambling hold so prominent a position among them as to first claim our attention. An Indian dance bears no resemblance whatever to the same amusement as practised among the whites; in fact, it is so totally unlike it, that they have entirely different words to express them. Towards the close of autumn, the Indians begin to gather into winter quarters, and at about Christmas or New Year the dances begin and are prolonged throughout the entire winter, the people passing from camp to camp, and from tribe to tribe for the purpose of taking part in them. They are undoubtedly a most successful means, invented by the devil, for the corruption of morals; since the licentious way in which they are conducted and the extraordinary concourse from other tribes, which crowds so many together in the same lodge, are fruitful sources of unspeakable evils. As an illustration of this, I will give some description of these scenes, omitting such details as would be offensive to christian modesty.

The tent for dancing, erected in a prominent position within the camp, is both long and wide, having the capacity of four or five lodges or more. That which I saw at the confluence of the Okinagan and the Columbia rivers, would measure more than thirty feet in length and over twenty in width. These tents are made by driving poles into the ground, and stretching around them skins or canvas, about the height of a man's head, or a little higher; the top is left entirely open. In a row down the centre are three places prepared for fires, and the space on each side of these, which is about eight or nine feet wide, is covered with branches of soft pine upon which are spread blankets and buffalo robes. This constitutes the dancing floor. The young wild Indians, although it was fearfully cold, the thermometer rang-

ing from 18° to 20° below zero, were clothed about the waist only, the rest of the body being painted either red, or in stripes; in such attire they enjoyed the wintry breezes. Their necks and wrists were adorned with strings of beads, whilst their heads were encircled with eagles' feathers, or sometimes a tall hat made of the skin of a coyote or polecat towered above them. Their horses also must have ornaments appropriate to the occasion; some of them were painted either bright or dark red; one had his ears cropped and another was bereft of his tail for beauty's sake. *Nmositse*, chief of the Cheiláns, a most powerful man but of very bad character, came to direct the spirit-dance in person. The preparations being complete, and the guests from the neighboring tribes having arrived, the proceedings were inaugurated by a supper, after which, at about nine o'clock, they adjourned to the dancing tent, and as it was not sufficiently capacious to accommodate them all, the very old people and children were excluded. Then young and old, mingling indiscriminately, without any distinction of sex, took their places. They were so closely packed, that it seemed to me impossible for anybody to move. I then learned that their dance did not mean movement, or turning around; they stood with their arms raised, and their thumbs touching their shoulders, the only motion being the moving of the upper part of the body, up and down from the knees. While this was going on and all eyes were watching with intense anxiety for the entrance of the "medicine man," a voice was heard in the distance, humming an Indian tune, that is to say, a song without words. As the spirit man approached, thus singing, those inside endeavored to catch up the same tune; this lasted a short time, until the song had been learned by all the people who, in wild confusion and with most uncouth sounds were screaming at the top of their voices. While all were singing, and the "medicine man" was going around the outside of the lodge, pretending to be a spirit in search of an entrance, another man, called by the Indians the interpreter, whose loud screaming sounded above the din of all the other voices, was telling the people what such a "medicine man" had received from the world of the spirits. When he at last entered, the scene at once changed, all turned towards him as hungry wolves upon their prey, extending their necks towards him and imitating the snapping of Indian dogs, whose bark, when they are angry, their song resembled. The "medicine man" stood in the midst of that pack of human hounds and took out the little bag in which he kept his sacred charm and shaking it, as if to stir up the spirit which it represented, com-

manded silence. Then he began to experiment with his superstitious performances, which we would call sorcery. A sick man was slipped into the tent among the people, so that they might witness the power of the spirit man and see for themselves, whether or not he was able to effect an instantaneous cure. The "medicine man" then began to shake his charm, or as the Indians call it *Somesh*, and to sing a song in order to invoke the power of the spirit. He spat all over the sick man, and then beginning to grow excited and wild, he rushed at him, seized him by the head with one hand and by the throat with the other as if to choke him, and finally approaching his mouth to that of the patient, he blew powerfully into it as though thus to communicate to him the healing virtue of the spirit which he himself possessed. By this time the sick man was worked up to the most excited condition; his hair stood on end as though charged with electricity, and with the strength imparted by the excitement he began to throw dirt at the spectators and to make use of the foulest language, until, at length, he fell back exhausted upon his buffalo robe. Meanwhile, the people watched the whole proceeding most attentively, anxious to see whether a cure would be effected.

Some one may be curious to know whether they ever did succeed in curing diseases. The Indians themselves certainly have great faith in the power of those who profess to have received the spirit and who are called "medicine men." If a cure results from their experiments they will receive a horse in payment; if not, then they have nothing for their trouble. One case fell under my notice. A boy of about eighteen years, named Theodore, was shot with an arrow by a young man to avenge his wife's honor; he was hit near the heart, and in drawing out the arrow the iron point remained in the wound, and while still bleeding, he was brought to my room to be shown to me. I saw the wound from which the blood was flowing freely, and after a while several people came to me saying that he was dying; no one thought that he could live. The next morning his friends called in a "medicine man," who applied his remedies and was paid with a horse. The second day after the occurrence, I saw young Theodore sitting on a fence and walking about as well as if he had never been hurt. I did not see, however, whether the wound had disappeared, nor whether the iron point had been extracted; neither did I see whether the cure had been effected by sucking the blood, as an Indian told me, or by the use of some instrument. What I do know is that these "medicine men" are a good deal smarter than the average Indian, and often possess cer-

tain tricks which, unknown to others, are published by them as a superior power derived from the spirit world. On account of the gifts attributed to them, they are looked upon with a certain awe and in many cases become chiefs of small tribes.

Dancing is quite an expensive piece of business, because people flocking in from all directions to take part in it, have to be fed at the cost of the camp in which it takes place; according to the best of my knowledge they are gotten up in the same camp only two or three times during the course of the winter.

Gambling.—Gambling is going on all the time and that to the fullest extent. Lodges for that purpose are to be found in almost every camp. Although carried on chiefly by men, it is not confined to them, women and children sometimes indulging in the same pastime. Men sometimes gamble with cards, but their favorite game is *Nzelalkom*, or the stick game, which is played in this way. The people assemble in a lodge, arrange themselves in a circle and then begin to sing the Indian tune, which is a prelude to the game. This done, one of the gamblers takes two small sticks, about one fourth of an inch thick and two inches long, to one of which a long thread is attached, and holds them, one in each hand, in such a way as to show the thread passing through the fingers of both hands. The others must then guess in which hand is the stick to which the thread is fastened. Excitement reaches a high pitch before guessing begins, and singing and yelling will go on for several minutes before anyone will venture to guess. The man who guesses right, gains one point and loses one if wrong, and when the number agreed upon is reached, the game is over.

In horse gambling they have the very peculiar custom of staking a part of the animal; for instance, they will begin with one foot, then with the other, and so on to the neck and head, which will transfer the whole animal to the winner. This occupation is continued throughout the night and is such a disturbance to the camp, on account of the screaming and yelling accompanying it, that those engaged in it are frequently sent off in disgust to a distance where they cannot be heard. This is a fearful passion among the Indians. They will first gamble away all their property, such as horses and stock, then the provisions which their wives have laid in, and even their very garments, so that they are left almost destitute of clothing. A man lost in this way all that he possessed, even his wife's wearing ap-

parel, and finally his own, so that he was left in an abandoned hut for a couple of days, exposed to the inclemency of the weather and made the laughing-stock of his companions. Once, when I was among the Okinagans an Indian staked and lost my saddle-horse. The winner started off to catch him as he was grazing upon the prairie, and was boldly riding away upon him when I happened to see him. I took hold of the bridle and tried to make the man get off, telling him that the horse was mine, but he claimed that he had won him in gambling. I then told him that whoever had gambled my horse was a thief, and if he did not jump off at once and let him alone, I would call the Catholic chief who would give him a good flogging. Hearing this, he concluded to get off and give up the horse to me.

It is curious to see how these gamblers make a living. From the numberless complaints made to me by the people, I ascertained that the tricks, to which they resort for this purpose, are most astonishing. They will watch until they know that all the grown people have left a lodge, and then they will walk in and carry off everything that they can lay their hands upon; fuel and eatables especially are sure to disappear, also blankets and sometimes buffalo robes. The thief will bring his booty to the gamblers' lodge and there he will either share it with his comrades, or else gamble it. They generally become pretty desperate cases, and if whiskey once gets among them they become the terror of the neighborhood; even the chiefs dare not proceed against them and often suffer theft and insult from them. Gambling is decidedly their worst passion, the root of more evils than even whiskey; it is the cause of stealing and quarreling and brings distress upon many families. The Indian who gambled my riding horse, and another who did the same with F. Louis Vanzina's coat, were scamps of the worst character. God afterwards punished them by the hands of human justice when, having been convicted of murder, they were executed by the sheriff.

A curious thing about this gambling is, that men seem more addicted to it at certain stages of life than at others. For instance, a boy, of from fourteen to sixteen years, might indulge in it perhaps occasionally, but only on the sly. If he wants to marry, he must abstain from it entirely, because no one would bestow a daughter in marriage upon a gambler. Widowers also, who are known to have been given to this vice, must refrain from it, sometimes even for years, before they can have any chance of marrying again; and if not sufficiently prudent in this respect, they run the risk of remaining single for the remainder of their lives. But once

married, and having behaved well for perhaps a year or two, they return, in most cases, to their old habits, and go on leading a bad life, until they reach about the age of forty. After that they begin to sober down and to behave well. Little by little they begin to be considered respectable among the Indians; so much so as to take part even in the direction of the affairs of the tribe. Sometimes they will cultivate a small piece of ground and raise a few bushels of potatoes, or some water-melons and onions. They will then be put down on the list as "good Indians."

Another peculiarity of this gambling is that it seems to grow with the seasons, and may be said to reach its height during the summer time, when the people collect in order to dig camas or to fish. Sometimes as many as a thousand Indians will be gathered about the mouth of the Okinagan river, at the time when the white salmon go up the Columbia river. All the old men, and sometimes the young also, fish steadily from early in the morning till late in the afternoon. There are two in each canoe; one keeps it steady in the water, and the other, with no other clothing than such as nature has provided, holding in his hand a long stick mounted with an iron point and hook, watches for the salmon to come up the river. As soon as one passes within his reach, he hooks it out of the water, or kills it first and then fishes it out. It is an interesting spectacle to see those wild children of the woods in their frail canoes, dotting the river banks, or, wherever the stream flows quietly, now watching with fixed earnest attention, now darting out with the swiftness of an arrow to follow the course of a dying salmon, until they drag it out with a loud wild shout of joy.

During the salmon season gamblers flock to the fisheries from all directions. During the day many an Indian spends his time in horse racing, and during the night in a game called *Nzelalkom*, the game of the sticks, which has already been explained. All the young men of the tribe, with few exceptions, will invariably take part in these races and are proud to measure the speed of their ponies with that of well known racers. Betting and stealing then prevail to a large extent, not unfrequently ending in a fight. Professional gamblers are rich to-day and poor to-morrow; but the only one, who to my knowledge ever made a fortune by gambling, was one of the chiefs of a tribe, who, many years ago, after having won a large number of horses, quit the profession to enjoy his winnings peacefully. Their racers are held at a very high value and often exchanged for as many as ten ordinary horses.

The women are somewhat industrious and attend to the

raising of their children, in as much as they provide them with food and clothing, but they have no idea whatever of education, whether in morals or in religion. A child is perfectly free, tenderly loved by his mother, and is very seldom punished for misbehaviour; although now and then, if caught in some mischief, he may be reproved for it. The women are always decently clad, nor does it ever happen that they disregard modesty in the presence of others. No matter how wild the little girls may be whilst playing around, however, they are always careful to be modest. This regard for public decency might suggest the idea that Indian women, in their native state, are models of purity, and yet the case is just the reverse. They have not in their language the word purity, as meaning chastity, but only an expression which means *single*, *Stiichmish*, which has been adopted by Christian tribes to signify chastity. One thing, which often surprised me, was to see parents proposing cows, horses and other animals to their children, as models for their actions. They kiss their little ones by licking them with the tongue. I once asked a woman why she did so, and she answered me that as the cow licks her own calf for love's sake, she seemed to think that she should do the same.

I can give not a few details of the ways of living during the spring. The Indians scatter about through the mountains to gather fruits or to hunt, and seldom meet in large numbers. Generally one, or at most two lodges, have their chosen spot, often very remote, which they call their lands, and where they spend this season. At such times gamblers are sure to rally from many tribes, and form centres all through the Indian country, in order to rob each other or to steal the provisions of some one who has made the first step towards civilization. They are such bad characters that it is better to avoid, than to have anything to do with them.

Government.

Having described the customs and amusements which represent, as nearly as possible, the present ways of uncivilized and pagan Indians, something about their ideas of government may be worth knowing. They are governed by a chief who is elected, and their laws are the customs and traditions handed down to them from their forefathers. When election time comes the old chief will generally use his influence to have his eldest son chosen as his successor which frequently happens. The assembly meets, and the qualities of the new candidate are minutely discussed. If there be not any hope of coming to a unanimous conclusion,

the debates are prolonged; and when the large majority, say nine-tenths of the men, and in some cases also of the married women, agree upon a candidate, each one is formally questioned by an Indian appointed for that purpose. Then each answers: "That is my chief," or "eu," which means yes, and when all have replied, the election is concluded. So very strong is their natural love of independence, that, when one or two dissent from the common decision, the general vote is not capable of overcoming them.

I was once talking with a man named *Nzizietiku*, "the wolf of the water," and the conversation turning upon a certain chief, I happened to remark: "Well, he may be a good one." "Who made him a chief," said he, "I was not here when he was elected." So he refused to acknowledge his authority, and when he needed any help he would go to one of the sub-chiefs, whom he had elected himself. This incident shows how little the authority of the chief is really worth, although it is true the case is different, if he happens to be rich and is liberal in feeding the people. Under these circumstances, when he wishes to accomplish some purpose within the tribe, he assembles the most popular and influential men and gives them a good dinner, and then, while smoking their pipes afterwards, he easily persuades them to do what he wants.

A secondary chief, sometimes, by treating the people in this manner, can gain such an ascendency over them, as to be in reality the head of the tribe. Thus *Seltis*, by his liberality, made himself the head of the Cœur d'Alene tribe and proved to be a very successful governor. But if the chief is poor, he has very little power among his own people, especially in matters pertaining to the internal government of the tribe. However, when questions arise with other tribes, then a sense of regard for authority seems to arise among them and the chief's word will be respected, be he rich or poor, old or blind, provided he be still capable of advising the tribe.

There is an illustration of this to be found in the "Flat-Head tribe," when there was question of their removal from Bitter-Root Valley to the Jocko Reservation. The chief, Charles Louis, would not set the example of moving, nor say a word to encourage the people to emigrate, so they remained in the valley. The other chief, *Arlee*, who removed to the reservation years ago, was considered by them as a usurper, although the government recognizes him as the head chief of the tribe. These circumstances have split the tribe without any hope of reunion. Except in such cases, where nature plainly indicates the necessity of unity for

mutual protection, the chief's authority amounts to very little unless sustained by accidental circumstances.

Gamblers steal from him and defy him with impunity; moreover, each one is as independent in his own ways, as though he were a chief himself. For the wild Indian there is no restraint of any kind, save such as proceeds from fear. Once a poor widow of the Sempuelsh tribe came to me, thinking that I could help her in her misfortunes, and told me that an Indian, by the name of Martin, had stolen from her a horse and all her winter provisions, and that she had a child who would starve, if these were not restored at once. "Why don't you go to your chief for help," said I. "It is useless," said she, "he cannot do anything." I did my very best to induce that man to restore, at least, a part of the provisions to the poor widow, but my efforts were unsuccessful.

Not only in case of robbery, but also in that of attempt at murder, the chief's authority is of very little account. When, for example, anyone has been wounded in a fight, the chief pays no attention to it, but the relatives of the wounded man rally and give chase to the adversary, and the fear of this is the only check to acts of violence.

An instance of this kind happened among the Calispelem in the summer of 1877, when the son of the second chief of the tribe, to avenge his wife's honor, had injured a son of the chief of police. The relatives and friends of both families rallied around the two young men, all armed as if ready to go to war. I was very much surprised to see this and feared lest serious trouble might ensue, especially, as the two parties had separated and set up their lodges apart from each other. So, as soon as I heard about the matter, I called Victor, the chief of the tribe, who was considered to have great influence, and by a few energetic words endeavored to arouse him to a sense of his duty. I told him to do justice to those who deserved it, but to put an end at once to such dissensions, which threatened to end in bloodshed. He assured me that he would not be heeded. Then I took up the subject in church, and by dint of alternate scolding and persuading, and by talking privately with some of the most influential men, I finally succeeded in inducing them to have a meeting and to settle the matter, that such a scandal might not go on any longer. I, moreover, assured them that I should refuse to admit them to the sacraments, if such enmity were not ended and peace and harmony restored. They had several meetings, and the result was a general flagellation for such as deserved it; bloodshed was thus avoided and peace and unity returned. The two young

men in question, though punished, did not make friends at that time, still they were powerless to break into open fight, because no longer sustained by their relatives. This instance shows even more forcibly, how little influence the chief has in his own tribe, as these people had already been Christians for several years, and were far more law-abiding than any of their pagan neighbors.

This lack of authority in the government makes the family association stronger than that proper to civilized society, and the want of protection from society is the chief explanation of their polygamy. This they look upon as the source of wealth and power, and, consequently, as the origin of their more perfect freedom and independence. If you were to ask a wild Indian whether he were rich, his answer would probably surprise you; for he would tell you that he was poor if he had but one wife and few children, and rich if he had several wives and many children. A man of the Sinkaensi tribe, by the name of "Little Wolf," who was quite well off for an Indian, told me that he was poor because he had only one wife and six children. In the way they live, the more wives they have, the more laborers there are to tan the skins of animals, and to prepare them for market; and the more numerous their children, the more profit they will derive from hunting and fishing, and the more soldiers they will have to protect their relatives in case of a collision of rights; for their strength increases in proportion to their numbers.

Once, as I was preaching against polygamy and trying to induce my hearers to abandon it, *Nmosize*, the chief of the Cheilán Indians, rose up among his people and gave me a good scolding, which confirms what I have just been saying. "You come here," said he, "to destroy us. Our polygamy is the inheritance which we have received from our forefathers. They were a glorious people, and had large numbers of hunters and fishermen and never knew what starvation was. In war, they were strong and defeated their enemies because they had many soldiers. You came among us and have persuaded some of my people. They keep only one wife and have few children. Our hunters and fishermen are disappearing, and in case of war we shall have no soldiers. This is the evil of your speech." This kind of strength inspires the weaker people with fear and commands the respect of strangers. A lack of protection from authority accounts for the tendency to civil disunion, which makes them naturally endeavor to strengthen family ties more and more.

Families will often separate from the bulk of the people,

and soon multiply to such an extent as to form new little tribes, all the more to be feared because of the consanguinity preserved amongst them. A man, by the name of *Koimtkan*, had ten children; he then withdrew from the tribe of the *Sgoielpi*, obtaining land on the west side of the Columbia river near Kettle river, where the family married and increased to such numbers as to be almost independent of the main tribe, and the old man becoming their natural chief, reached what was the height of glory for him. There is another little tribe at about thirty-two miles from the Colville mission which originated very much in the same way. A man of the Simpuelsh tribe, whom I did not know personally, had nine children who married, and all remained in the same place, working together and protecting each other, so that now the grandchildren have multipled to such an extent as to form an independent tribe, stationed along the banks of the Columbia river at a place called by them *Nzalim*.

Thus, even in my time, tribes have split up and have increased, whilst others, on the contrary, have diminished. These facts, which I have explained, are sufficient to account for there being, at present, so many tribes independent of each other and yet so small, that the largest of them numbers hardly a thousand persons. Between the St. Mary's mission on the Bitter Root and Jakima, there are seventeen such tribes to be met with, which, no doubt, have all sprung from the same original family, as their language is radically the same, only diversified into different dialects.

Language.

The study of the Indian language offers many points of interest to the linguist. For instance, the very difference of dialects is indicative of the direction taken by the tribes when, having separated from the parent stock, they scattered over the large tract of territory, which I have already described. The divergence from the mother tongue increases, going westward from the Flat-Heads to Lake Cheilán; the last, however, is rather a mixture of the Calispelem and Jakima, many radicals having been found in the one whose meaning is identical with those in the other, indicating a common origin. You may be curious to know what their language is like? It is rather discordant, owing to the guttural g, and the wild Indians pronounce the *k* so harshly, that no description of the sound approaches the reality. It has also many mute vowels, but lacks several of our most common consonants such as; b, r, d, and f; and another peculiarity is that it contains very few abstract substantives.

These may be called its imperfections, but it possesses other qualities before which the prejudices naturally brought to a study of it, vanish quickly. Its copiousness is something wonderful.

The little dictionary which we have compiled and printed for our own use, and which contains about five thousand words, can give only some idea of it. Its regularity is surprising. There seem to be no exceptions to fixed rules for the formation of verbs, and those which govern substantives are almost equally exact, very few having any irregularity in the formation of the plural. Three points presented an especial attraction to my mind. The first is the union of different words into one by a combination of radicals made according to fixed rules, which is a beautiful peculiarity. The second is the capability of transforming all substantives, and even adverbs, into verbs, according to one or the other of the two conjugations, and is a point of great interest to the linguist. The third qualification, superior to the others and concerning the unique method of forming verbs, requires a few words of explanation. As the action expressed by a verb may be either transient or continued, so it has different ways of expressing this, and different forms for denoting whether the action terminates in a defined or expressed object, or whether in an object which I do not wish to express, but of which I intend to leave the mind of the hearer ignorant. Other forms express whether the action be done to a person directly or to him for the sake of a third person; moreover, a determined inflection upon the end of a word may mean the causality of the action, while the same stress upon the beginning of the word may indicate the moral obligation by which one is bound to perform such an action.

All these various forms which, it would seem, might create confusion in the study of the language, after a little insight into its character, become quite clear and are used with facility, because of the fixed and positive rules by which they are governed. Moreover, it is so concise and exact in the meaning of its phraseology as not to admit of misunderstanding, so that an Indian must speak either truth or falsehood. So far as the knowledge of the language which I have acquired goes, I do not know of a single word which is susceptible of misinterpretation or which admits of two different meanings. Of course the Indians themselves have neither printed nor written language and no books of their own, therefore such rules as have been applied to its construction, have been devised by those who have first acquired a knowledge of it, as spoken by the natives, from continued

residence among them. The Indians have some knowledge of numbers and all their mathematical problems are solved upon their fingers.

The nature of their language, which evidently belongs to the Semitic family, shows conclusively that the ancestors of the Calispelem Indians must have come to America from Asia. But since no trace of history is to be found among them, we can only guess how they came and when they first set foot upon American soil. Perhaps it was by way of Behring Straits, as the present Alaskan Indians go to Siberia. They cross the straits during the dead of winter, as I have been told by an Alaskan missionary, when the waters are frozen so solid that they are able to walk from one continent to the other.

The Rights of Property.

I will conclude my account of the ways and customs of pagan and semi-civilized Indians by giving a description of their ideas of the rights of property. Well behaved Indians among the pagans, that is, elderly persons with large families, urged by the spirit of independence, the desire to become chiefs, which is the very summit of glory in their eyes, frequently separate themselves from the main body of the tribe. Then they will begin to look around them for a suitable place where there is plenty of feed for their ponies, and where game and fish abound; and if there is no one living there already, they will locate themselves. Having done so, they will make known to others that they have got their land, and if the rest of the tribe see that they really do spend the greater portion of the year in the spot claimed by them, they will acknowledge the property to be theirs. But, if the claim be not founded upon the real occupation and habitation of the place, some one of the tribe, who perhaps has the same idea, may like to take it for himself, even after having allowed a sufficient time to elapse for the other party to establish himself there. The idea of occupation does not extend merely to the spot in which they actually live and its surroundings, but also to all which is needed for their stock as well as for their support in the way of feed and game.

There was such a case in the Nez Percé tribe. A chief, who had taken land in this way, had a good house and farm, yet he claimed for himself not only the land which he actually occupied, but also all the prairie and woods where his cattle grazed or his horses were pastured. Afterwards, another Indian came along and took up land on that prairie

for himself, thereupon the chief remonstrated and wanted to expel him. The excitement over this matter ran so high that had not the agent interfered, upholding the new settler, no one knows what the result might have been. However, unless the first occupant believes that he has actual need of what he calls his land, he will not usually object to others living upon it, although his having been the first there, is considered as giving him a sort of superiority over the others.

With regard to the fisheries, the one who has first selected the spot and improved it, has to supply the implements, that is, the baskets to catch the fish; and he resides there or near by, so that his claim may be held good by the tribe. This property makes him who possesses it a chief, or sub-chief.

Kinkanakua chief of the *Sgoielpi* and *Peter Konchestitis*, sub-chief of the Catholic Spokanes, each has a fishery.

During the season, the work is general; the men are chosen in turn by the chief, some to make preparations and others to watch the baskets day and night, that they may not be overloaded; others to haul them out of the water and to kill and clean the salmon. Distribution is made by the chief among the different families present at the time, with some regard also to the work of individuals; and if the fish should be very abundant, people of other tribes who happen to be present are also supplied; but if they are scarce, then they are distributed according to the amount of assistance rendered by those who have caught them. An individual is forbidden to fish with a spear in any place which will disturb the salmon or prevent their taking the direction of the basket, but anyone may do so at a suitable distance where no harm will be done to the fishery, and in such case the profit is his own. An Indian unable to perform the required work, either on account of his age or for some other just reason, is supplied with almost as much salmon as those who work, because such persons are considered objects of common help or charity.

The laws governing the hunting grounds are different; they are held as private property and for individual profit during the hunting season, although at other times they are open to anybody. The hunting ground is called *istolign* or "my land." Sometimes, though not frequently, the owner may allow some one else to hunt there with himself, if the game should be very plentiful, and occasionally, such grounds are held in partnership; then both parties pitch their tents in the same place and course around the same mountain. In such cases the game belongs to the one who kills it.

In well behaved families the rights of property are quite curious. When a son is born, he will be presented with a

horse or steer; if the child be a girl she will be given a mare or a cow, and the gift is made in such a way that in future no one will dare to touch it. The parents themselves so respect it, that if as the child grows up, he does not dispose of it himself, they will never sell it or trade with it. In case of need, however, if the parents were unable to supply the child with food and clothing, they might dispose of it for his benefit, even while he was too young to know anything about it.

Such is the raw material to be transformed by those put in charge of these tribes; a class of people whose aim is unbounded freedom, polygamous in their habits, gamblers and thieves in their youth, licentious in morals, hating subjection, and unwilling to listen to counsel. Is it possible for such a race to become Christian, and to live up to the precepts of the gospel? As an answer to this question, I shall now proceed to describe the habits of a tribe, which has been Christianized without any material civilization, nomadic in habits, and living upon the very same social footing as the pagans about them. I will leave my readers to judge for themselves whether, even in the forest, Christian morality and virtue cannot be practised.

Chapter II.

A Picture of an Indian Tribe Converted but not yet Civilized.

The Calispelem tribe presents a true picture of uncivilized Indians in what concerns temporal life; they are however all Catholics. Imagine yourself my companion during my visit to them about the beginning of November, the time when they gather into winter quarters at *Esniekotin* Ferry. There you would find an Indian camp, composed of twenty-five or thirty lodges, located upon the lower ridge of a range of mountains, covered with woods, pine, tamarac and red fir abounding, often clothed with a thick undergrowth and well supplied with game. An Indian would tell you that the winter was not very severe there, the spot being well sheltered from storms, with an abundance of fuel all around to keep them comfortable during the dreary weather. In front of the camp runs the Pend Oreille river, which here so spreads itself and flows so slowly as to have rather the appearance of a small lake. On the east side of the river a little house gives shelter to a ferry-man, who, from early spring until late in the fall is kept busy transporting the pack-trains, which convey supplies to the miners in the Kotonie country.

Crossing by this ferry, or, if you prefer, in an Indian canoe, and reaching the west bank, we shall find ourselves among these poor people. The first sound which will greet your ear, will be the word of welcome, "gest sgalgalt" "good day," and then you will behold the Chief, Victor, the very picture of laziness and dirt, issue forth from his tent and cry aloud: *Zguiui Kuaialko Kolchiz*, "Come all; the black robe is among us." Hearing this all the inmates of the various wigwams will come out and slowly proceed to the chief's tent to shake hands with the priest. The women will bring their children, who are screaming with fright at the sight of a white man, and taking their little hands compel them to shake hands with me. Remember, that you are my companion, and do not be afraid if you see the Indians regarding you suspiciously, and if they walk around you, and standing at a certain distance, scan you from head to foot, now and then whispering a word among themselves. It might appear to you as though they wished to do you some harm, and yet they mean no ill will by such behavior; their natural diffidence, together with a certain awe inspired by the presence of a superior race, is what keeps them at a distance. Take courage, and approach them yourself; tell them that you would like to stay a little while with them, that you are interested in their welfare, and you will soon see that they will treat you with the same friendship they show me. The first introductions concluded, you might be curious to get a peep at the inside of their tents, but I give you a friendly warning that it is better to remain outside, for the filth, wretchedness and vermin to be found in there, are beyond description. Their poverty is something extraordinary; the little children have scarcely any clothing at all, and the men and women so little that it is pitiful to behold them. The perpetual blanket fastened at the waist, or a buffalo robe worn as a blanket, would give them a more decent appearance and make them more comfortable during such frosty weather.

With a view of learning something of their daily lives, suppose we pitch our tent for a short time and watch their proceedings. Early in the morning a blue smoke issuing from their tents betokens that their rest has ended, and before long you will hear the bell rung by the chief, calling them all to morning prayer. Then the "red skins" will be seen slowly coming forth from their smoky dwellings, and repairing, either to the chief's tent, or to the adjacent lodge, where they will say their prayers in common, after which they will sing a hymn to the Blessed Virgin. This being over, the chief will address a few words to them, either re-

proving them for misbehavior on some occasion or giving them timely advice. Going back to their tents they prepare their breakfast, of which they partake at about nine o'clock. They have all very good appetites, and if anyone has happened to be kept on short allowance the day before, this first meal is sure to make up for all that has been missed. After the meal is over, some few moments are spent in chatting and smoking pipes, after which the men generally get up in a hurry, fasten on their cartridge belts, and taking their rifles, start off hunting. If the season requires it, snow-shoes will be drawn out of their *parafleshes*, a kind of impervious wrapper, made of deer skin, and thus accoutred they set forth. A little later in the day you will hear the mother say to her eldest son, *Kukslaskagae* "go, look for the horses." The boy, without answering a word, gets up, takes his lariat and off he goes. In a short time he is back and several horses stand before the lodge. The same takes place in all the other lodges. Then the women come out, saddle the horses, and while many take axes and go for fuel, others remain at home sewing, washing, or tanning skins. You may also see some men starting for a trading post if it is good weather, and some going to visit friends in other tribes, however, the horses are driven to the lodges every morning for some purpose. After these departures the camp puts on quite a different appearance. The children, from eight to fourteen years of age, who have been left at home to keep the neighbors' dogs out of their own tents, that they may not steal the provisions their parents have laid in, will have their own sport, playing on the snow or shooting at objects with their arrows, or running about in games until their parents and sisters return from the woods. You will notice that the loads they bring back promise to last a couple of days and no longer. Often also, at about the same time, the men may be seen returning from their hunting expeditions, carrying perhaps dressed deer on their horses, or a canoe well laden with game will approach the river bank. The men leave their horses near the lodge or their canoes near the shore, as the case may be, go into the lodge, sit down, begin to smoke their pipes, and then say to their wives, "I have brought game." The wife and daughter then go out, unpack the game, bring it into the lodge, and by so doing make it their own property; they can sell it or trade it as they please. The fur however belongs to the man, although the woman has to tan and prepare it for market. After supper, which is taken early in the evening, the bell summoning to evening prayer is heard, and the people will either go to the chief's lodge, or say their prayers at home. Often

you will hear the chief from his lodge addressing his people, either upon some religious subject or in regard to fidelity to their own customs and traditions; then those in the other lodges will make their own remarks, and afterwards the evening is spent in conversation upon topics interesting only to themselves. Such is the plan of their ordinary life.

The great event of the winter with them, is a hunt, in which the entire tribe is engaged, the general direction of which belongs to the chief who designates the time for starting. They catch their horses and bring them in a few days beforehand, and on the day preceding their departure takes place the solemn ceremony of the burning of moccasins. All the old moccasins are collected and placed in a heap, which is then set on fire, while all standing around it say a prayer together that God may be propitious to them during the chase. When the moccasins are about half destroyed, they are taken still burning out of the fire and distributed among the hunters, each one of whom secures a good supply of them, and then starts off according to the directions he has received from the chief.

The meaning of this custom is illustrative of Indian sagacity and keenness of perception. The object of the hunt is to drive the deer in from their fastnesses to the valley or open prairie, but the number of men not being sufficient to accomplish this purpose the burned moccasins are made to serve instead. The Indians dispersed along a piece of country of seven or eight miles in diameter, carefully observe all the deer trails, and then hang their moccasins upon trees or sticks along the hunting ground, particularly on the trails. These moccasins from long usage have become so thoroughly impregnated with the Indian smell, that they will be readily scented by the deer, which, being such timid creatures and so shy of man's presence, will be sure either to go back or at least to keep at a distance from the moccasins. After having, in this way, forced all the deer trails on one side of a diameter, they will drive the creatures in from the opposite directions, and they, with their animal instinct, will avoid deep snow and follow the trails towards the deer enclosure. Driving them slowly, in this manner, the hunters will finally form quickly in a circle and, rushing in from all sides at once, with their dogs will give general chase.

The Spokane Indians, some years ago, killed in one day, as many as eighty-four deer. This mode of shooting is somewhat dangerous, and not unfrequently considerable damage is done by friendly bullets.

The chase is governed by special laws of its own, although, in the end, all the hunters appear to have about an

equal share of plunder whether they have shot it themselves or not.

During the summer these Indians leave the mountains, where they have been hunting all through the spring, and collect in a large prairie which extends along both sides of the Calispelem river, where a plant called *Camas* grows profusely and propagates itself, without cultivation. It produces a vegetable which, when raw, is, in shape and color, like a young onion. This prairie is surrounded on all sides by a very picturesque range of mountains, and the land is a fertile meadow of beautiful grass, although in my judgment, not adapted to cultivation because subject to yearly floods, caused by the overflow of the Pend Oreille river during the month of June. The whole tribe will assemble on this spot and put up their lodges on both sides of the river; the Spokane and the Szikaezelim will collect there too, to secure provisions for the coming winter, so that Catholics, Protestants and Pagans are all united in the search for food.

The Calispelem, when associated with pagans, will hardly stand the trial to which they are subjected in witnessing their old customs and the un-Christian behavior of the neighboring gamblers. So, while I was among them, I thought it expedient to allow horse racing, provided there was no betting. This was found to work very well indeed, as it removed what was evil from a pastime so indispensable to an Indian. But what was still better, as I found out by my own experience, was to induce Catholic Indians to have their own horse races as an amusement among themselves, that in this way they might be prevented from coming in contact with pagan gamblers and thus enjoy the pleasure in a harmless way.

Still, in such large gatherings there were always some few young men who could not resist the attraction of gambling; but this evil was finally avoided and good behavior secured by the following plan. I persuaded the chief of the Catholic tribe, when he went with his people to the fishery or to the camas prairie, to have them put up their tents apart from the others; then they would be able to continue saying their prayers daily, and the chief by his timely advice could preserve the good behavior of his people.

So, for instance, when the Calispelem go, during the summer, to gather their crop of camas, they locate themselves near the chapel, and the Catholic Sgoielpi encamp about a mile below them, while the Protestant Spokane and the Szikaegilini are together about four miles away. In this way, gambling was altogether prevented, and the labor of digging gave occupation to them all. Early in the morning, soon

after prayers, some men would go out with a couple of ploughs to turn the soil, and a little later hundreds of Indians might be seen picking up the camas very much as farmers do their potatoes. The entire tribe, men, women and children are engaged in this occupation, and the consequence is, that when night comes, they are tired out, and thus perfect peace and rest are secured. Racing was made the sport for a couple of hours on a Sunday afternoon, all joining merrily in it with all their hearts, nor was there any less enthusiasm manifested because there was no quarrelling. It surprised me very much to see how exact they all were to be home before sunset, and get ready to go to church for the evening service. Everything went on so peacefully and orderly that it was a real consolation for me.

The difference in conduct between the Catholics and pagans, or even Protestants, was so striking, that very frequently good men among the latter would ask my permission to put up their tents among the Catholics and remain with them while the season lasted. I never made any difficulty about this, provided they were willing to comply with three conditions: first, not to quarrel or talk about religion, nor to make any disturbance during the time of prayer; secondly, not to take any part in the gambling of their tribes; thirdly, to work, no one exempted, in digging camas, otherwise their bad example would be injurious to discipline. If they were willing to make these promises they were welcome to remain; if not, they were no loss.

On one occasion it happened that the Spokane Indians, who are Protestants, had put up several gambling lodges near the camp of the Calispelem, and when their women left the prairie, the men remained there to gamble. When I arrived to give a mission to the Calispelem, Ululim, the chief of the police, came to give me an account of the scandal that was going on, as many young men had, that season, gambled with the Protestants. I called the Chief, Victor, and told him he must speak to the gamblers in this way: I am the chief here and the land-laws forbidding gambling must be observed, therefore you must either stop it, or else leave. His reply was that it did not belong to him to speak in that way, but to the chief of police. After a while the latter came to me saying: "Do you want me to die?" "No," said I, "why?" "Then why do you want me to speak to the gamblers?" "Because," said I, "they know very well that you are not alone; there is your chief and the whole tribe to protect you." "They are good for nothing," said he, "they cannot remove from my flesh the marks of the sticks, or of the knives of the gamblers." "Go," said I persua-

dingly, "don't be afraid." "Why don't you go yourself" was the reply. "Because," said I, "such a transaction is not my affair, but yours; however, if you are afraid, go in my name and tell them, Alexan says this land is not a gambling place, but the home of well behaved people, therefore you must either leave it or stop gambling at once; the black-gown speaks to you." I had to coax him for more than a day, so great was his fear of being hurt, or, as he expressed it, of being tied up and whipped; at last, however, he went and delivered my message. When he came back he told me that the gamblers were at first very much surprised at it, but soon picked up their cards and stopped the game, saying: "Go, tell the priest that gambling has stopped and in two days we shall be gone from here." They kept their word and so I was able to give a peaceful mission resulting in much good.

The camas season lasts until about the end of August and closes with a ceremony before which none dare eat any. The supply of raw camas is taken and thrown in heaps upon the ground, around which a stone wall is erected and then filled in with earth. Then fuel is piled upon what might be called the stone oven, and for about twelve days, a slow fire is constantly kept burning, so that the heat of the stones will gradually bake this main article of winter consumption. When the camas are baked, before taking them out of the oven the women will notify the chief, who will speak to the people, inviting them to be present at the ceremony inaugurating the use of this food. The chief came to me and said he would be pleased with my presence on such an important occasion. "Of course," said I, "I should be happy to join you, but I should prefer to have the ceremony performed in my lodge, as it is the largest."

So, at about noon the next day, he called the people to my tent; the men only, from twenty years up to the most aged were present, taking their seats upon the ground, and disposing themselves in a double row on either side of the lodge. They left a space of about three or four feet wide, through the middle of the tent, which they covered with the blankets they wore when they came in. There was no loud talking, only some whispering took place, and I watched with some curiosity what would come next. Just then two women came in, bearing two *parafleshes* of camas very hot and smoking, and threw them on the blankets, and another, to show me special attention, brought some in a dish and placed it before me. The chief then said to me: "If you please, father, all is ready." So I arose and made a speech, first thanking God for the provisions he had bestowed upon

those poor people and asking him to bless them with health and success in hunting and fishing, in order that their bodily necessities being provided for, they might with more eagerness and faithfulness attend to the salvation of their souls. "And God will grant this prayer," said I, "if you will mind his word." When I had finished, the chief arose and addressed me: "You are our father and you have spoken as our fathers did. They rejoiced on occasions like this, to see the provisions which their mother earth had yielded them; to see their children eating camas and enjoying themselves, and to see the women working so hard to secure them. We, too, rejoice to-day for this blessing of God, and we hope he will grant your prayer and that none of our children may starve." "Then," said he, "now eat." They waited for me to begin, so I took a few of them which was a signal for a general onset. Each one grasped as many as he could seize and ate his fill. The women, meanwhile, were outside of the tent, arranged in a double row around it, and awaiting to get their share of camas. Poor creatures! if they had no more camas than had been left by the men, there would scarcely have been enough for them to taste. When the men had left, the same three women came into the tent, and gathering up what remained, passed it around to the hungry crowd of women. Then some went to the other lodges and brought out more, so that all merrily enjoyed this first meal of camas, which, when fresh, are quite sweet.

These wild Indians, even in their native condition, are capable of showing kindness and gratitude often in a very refined manner. I was once called among the Calispelem to administer the last rites of the Church to a young woman. I was so anxious to arrive in time that I rode my pony too hard, and consequently was not able to use him again for a week, so I improved the time by giving them an instruction. When I was ready to leave, the prairie was all under water, so the chief said to me: "It will be hard for you to travel round by the road, now that it is so bad; so to save you something, we will lead your pony around, and you can cross to the other side in a boat." "Agreed," said I; and after having shaken hands all around, I jumped into a little canoe. The Indian canoe is made of a frame-work of strong, light wood, shaped like a net, and covered with the bark of a tree. A bottom of small and thin wooden planks, joined together, but moveable, is put in, and on this the person sits as quietly as possible, since the least motion made by those who have no experience in managing these little skiffs, may be fatal. As we glided smoothly over that large prairie, now become a lake, all at once, my guide overcome with fear,

looking at me, exclaimed, "We are lost!" Without knowing how it could have happened, he had discovered an opening in the bottom of the boat and the water was coming in. "Take a short cut" said I, while dipping my handkerchief into the water and squeezing it over the side, I strove to bale the boat. He began to row as fast as he could, and in a few minutes we were in shallow water, when he worked a little slower and succeeded in reaching the shore, before the opening became large enough to be very dangerous. There we landed and made a little fire, and a supply of pitch, which the guide had with him, supplied us with a speedy remedy for the boat. Having thus repaired the canoe we travelled pleasantly for two hours longer and reached the place where my horse was waiting for me.

During this visit, the children were instructed twice a day in catechism, among whom was a boy noted for his regular attendance and good behavior. He knew that I was not feeling very well, because at that time my only food was a few camas and marshy water, and he had noticed that I was suffering from the effects of this diet. The next day he was missed from catechism, but in the evening he returned bringing some fish, and said to me: "I saw you starving, and I have been out fishing the whole day; I caught only three fish; two of them are very bony and unfit for you, but please take this trout, it is not bony and it is nice eating." What a fine character was that small boy, brought up in the woods! What I admire in that tribe is their docility and respect, as well as the sincerity of their faith, which they have preserved constantly from the beginning. The spirit of charity has succeeded to the love of vengeance.

Wars among them used to be very frequent; it would seem that their chief glory consisted in scalping each other and in keeping up perpetual enmities among themselves. At present, among the Catholic tribes there are no more wars, and there never have been any since they first became Christians, when there were a few battles between Catholic and pagan tribes. The Flat-Heads had a fight with the Snake Indians and the Blackfeet; and the Pend Oreilles with the Blackfeet also, but only when the enemy came to surprise them on their own land. Except these there is no other case; on the contrary, at present they treat each other very kindly.

When tribes of Indians go to the Colville Mission for the Feast of *Corpus Christi* to celebrate the solemnity in that church, they are received with great attention. The Calispelem, for instance, and also the Okinagans, send a message one day ahead, stating that at such an hour they will be at

the church; the chief then notifies the tribe to be in readiness to receive their friends, and at the appointed hour they all proceed to the church. As soon as the Calispelem come in sight, they fire a salute, which is answered from the plateau in front of the church, and as they advance on horseback towards the mission the firing is continued. The Colville Indians coming out of the church, and bearing their flag, proceed in a double row to meet their guests. At about three hundred yards from the foot of the hill, the visitors dismount, and having fastened their horses to the fences around the mission fields, they advance in a double row, with their chief at their head to meet the other tribe. Nearing them, they fall into one line which passes the line of the Colville Indians, as it moves towards the church, so that each one shakes hands with the whole tribe in a very short time. They then go into the church, where they receive some good advice concerning their duty, and what should be their behavior on such an occasion, so as to preserve this friendly intercourse among them.

Such is the change produced by religion, even in its very infancy, upon these wild Indians; their conduct is such as to make other Indians wonder at seeing such mutual charity existing and practised among Catholics and finally induces many pagans to join them. It seems to me that if religion produced no other effect than this, it would be in itself a great deal, considering the untamed nature of those poor savages.

But how can the priest effect such a change in their feelings and habits, and be able to maintain a Christian spirit among them? The undertaking is an arduous one, I grant, and the sacrifices made by the missionary are quite exceptional.

To present some idea of what he must undergo, in order to visit, instruct, and train these wild creatures in the faith of Christ, I will give an account of one of the journeys which, while I was in charge of the Colville Mission, I was in the habit of making twice a year, among those farthest removed from the influence of the mission.

(*To be continued.*)

A METHOD OF STUDIES

BEFORE THE RATIO

BY FR. PEDRO JUAN PERPIÑAN.

PREFACE.

Father Perpiñan wrote a *Ratio Studiorum* in 1565. It bears a remarkable resemblance to the old *Ratio* which appeared only in 1599. It has been thought advisable to collate Perpiñan's work with the old and the new *Ratio* and with Alvarez. Such is the purpose of this article.

The text of Perpiñan's *Ratio* is taken from the "Petri Joannis Perpiniani Valentini e Soc. Jesu Opera. Romæ, MDCCXLIX. Typis Nicolai, et Marci Palearini," which is to be found in the Woodstock Library. Side-references to the *Ratio* and Alvarez have been added. The editions referred to are 1st, For the old *Ratio:* "Ratio atque Institutio Studiorum S. J., p. 469, vol. ii. Institutum S. J. Editio Novissima. Romæ, 1870." 2nd, For the new *Ratio:* "Ratio atque Institutio Studiorum S. J. Romæ, 1832." 3rd, For Alvarez: "Emmanuelis Alvari e Soc. Jesu De Institutione Grammatica. Libri III. Parisiis, MDCCCLIX, 4to." Some side-references have also been added to call attention to Perpiñan's ideas about certain moot points of pedagogy at the present day. The titles and division into chapters are Perpiñan's own. This little *Ratio* forms the greater part of Letter xvi. among Perpiñan's collected letters. The letter is addressed to Fr. Francesco Adorno.

Fr. Francesco Adorno was born at Genoa, Sept. 19, 1533, of an ancient and illustrious family, which had produced a great number of distinguished men. Having been sent in his youth to Portugal to perfect his education, he entered the Society in 1550. Superiors shortly afterwards called him to Rome where he professed theology and by his preaching placed himself in the rank of the most celebrated orators. He was the first rector of the college of Milan, and was afterwards appointed Provincial of Lombardy. Charles Borromeo, Archbishop of Milan, chose him as his confessor and honored him with his confidence. He accompanied this prelate on a pilgrimage, which he made to Turin to visit the "Holy Winding-Sheet." This act of devotion having been disapproved by Pope Gregory XIII., Adorno wrote a letter on this subject which was translated into Latin and was printed

at Turin in 1581. After the death of Fr. General, Everard Mercurian, St. Charles endeavored to have Adorno elected as his successor, because he knew better than anyone else his talents and capability. Consulting his own zeal, Adorno devoted himself entirely to the missions. Exhausted by the fatigues of missionary life he came to Genoa, and died there on Jan. 13, 1586 at the age of 52. Besides a treatise "De Disciplina Ecclesiastica" (*libri duo*), which he wrote at the request of St. Charles, there are his sermons, Latin verses and counsels to Hubert Foglieta; "De Ratione Illustrandæ Ligurum Historiæ" and a treatise on Exchange (*De Cambiis*) are in the Ambrosian Library. Adorno had written to Perpiñan for some account of the method of conducting the grammar classes in use at Coimbra. In reply Perpiñan excuses his delay in complying with this request. He had had to go to Loretto, and on his return had been appointed to examine the prize poems and orations at the Roman College. He is at the same time teaching Rhetoric, and gives five hours a day to preparing his class. His health has also been unusually poor, but he proposes to make amends for his delay, by writing a treatise, not only on the grammar classes, but also on the teaching of all the inferior schools of the Society. He laments in closing, the recent death of Fr. Lainez and subjoins his *Ratio Studiorum*. This preface is dated Jan. 20, 1565. It has been thought best to omit it from this reprint.

Fr. Pedro Juan Perpiñan was born in 1530, at Elche, in the kingdom of Valencia, where he was instructed in Latin and Greek letters. At the age of 21 he entered the Society in the month of September, 1551. In 1555 the king of Portugal confided the college of Coimbra to the Society and the Provincial Fr. Miron sent his best men to fill the chairs. He appointed Cyprian Suarez professor of rhetoric, Perpiñan professor of humanities, and Emmanuel Alvarez professor of highest grammar. On taking possession of the chair, he delivered, Oct. 1, 1555, an excellent discourse, in the royal College of arts, "De Societatis Jesu Gymnasiis," and received unanimous applause for the seriousness and force of his learned speech. After five years thus spent, Perpiñan, having impaired his health by too close application, was obliged to go to Rome to make a similar use of his talents. The same brilliant success attended him here as in Portugal; but his infirmities forced him to suspend the discharge of his duty, which he only renewed Nov. 6, 1564. The following year France was at enmity with Italy. He was called to Lyons, where he began to expound Sacred Scripture in the new college of the Trinity, Oct. 3, 1565, giving three lectures a week. Fr. de Colonia is mistaken, when he says that Perpiñan also taught rhetoric at this time, as we learn the contrary from the latter's letters. Perpiñan was not accustomed to the rigor of the French winters. At this

time he wrote to one of his friends that he missed the softness of the sky of Italy, and that seated alone in his room where he was preparing a studied speech, and whence without difficulty he heard the noise of the waves of the Rhone, he often gazed towards the Alps and dear Italy, and cried out almost as Melibœus in Virgil:

> En unquam Latios longo post tempore fines,
> Et veteris Romæ surgentia marmora tecta
> Post aliquot, mea regna videns, mirabor aristas?

This studied speech of which Perpiñan speaks is a Latin harangue which he composed in twelve days and which he delivered Oct. 3, 1565, at the solemn opening of the college. The governor, archbishop, and distinguished men of letters were present on this occasion. This harangue, which received great applause, had for its title "De Retinenda Veteri Religione, ad Lugdunenses." It was a well chosen theme considering the condition of Lyons. Perpiñan became at Paris what he had been at Lyons; he expounded Sacred Scripture and labored by his discourses to defend Catholicism from the attacks of heresy. These labors brought about the destruction of his weak and delicate health; and he died Oct. 28, 1566, at the age of 36. His death was regarded as a great loss for letters. All learned men who knew him or who appreciated his talents bewailed him. Muretus wept for him and did not fear to say that the century had not produced another orator to whom more justly could be applied what had been said of Nestor, that the words which came forth from his mouth were sweeter than honey. "He made himself admired," says de Thou, "by two great lights of their time Mark Antony Muretus, and Paul Manutius. Having been sent to Paris to give some repute to the Society which he had entered, he delivered some harangues there and died about the end of the year (1566) in the college of Clermont. He was regretted by those who loved polite literature and was buried at St. Benedict." De Thou is the only author who has preserved for us this last particular. He speaks also of a time very favorable to the study of Latin. Elegant Latinity was so much admired when Perpiñan came to Paris about the middle of the year 1566, that he attracted a great number of hearers to the college of Clermont, where he delivered his harangues. It is truly astonishing, that during these troublous times, a Spanish Jesuit had more hearers at Paris than he had had at Rome. We learn this from one of his own letters. At that time the Society suffered much opposition from the university and the Calvinists. The university men listening to the scholastic Latin of Maldonado, Mariana, and Tyre in the superior schools, accused the Society of being bad scholars, and the inferior schools suffered in consequence. Perpiñan gave a course of six orations "*De Retinenda Veteri Religione.*" His eloquence was so great that the

university men and the Calvinists planned to discredit him. In the midst of his lecture they drowned his voice in a storm of shouts and hisses. Perpiñan was not disconcerted but strove by a look to quell the storm. His orthodox hearers were less patient and expelled the makers of the disorder. Soon after the close of his sixth oration Perpiñan died suddenly without being able to deliver his promised seventh speech. He praises the Parisians very much, but a premature death prevented him from reaping the fruit of the good will which they had shown to him. His death was a cause of rejoicing to the heretics and of great grief to the Catholics. Such are the main facts of Perpiñan's life, that the writer has been able to collect.

Of his authority in pedagogical matters, our great classicist Tursellini writes as follows: "A grand and wondrous talent for eloquence existed in Pedro Juan Perpiñan, for as a young man in Portugal, he held the first rank as a speaker, and when beheld in the light of Italy and France, he was so remarkable for the splendor of his talent, that he had few equals, and perhaps no superior. And so we should thank God, that so great a man has been given and confided to our Society by the divine bounty, from whom we cultivators of polite letters can understand not only the method of imitating Cicero, but also the pattern of devout and Christian eloquence. And now I seem to see many of you, inflamed by a zeal for imitation, reading the writings of our Perpiñan, so that from our schools of rhetoric, instead of one, many Perpiñans may go forth for the defence and glory of the Christian religion." (P. J. Perpiniani Orat. xviii. Præf. Ingolstadii, 1588.) The following are some of his most important works: "Orationes Quinque;" "De Humana Divinaque Philosophia Discenda, ad Parisienses Oratio;" "Orationes Sex" under the title "Trium Hujus Seculi Oratorum Præstantissimorum;" "Orationes Duodeviginti;" "Historia de Vita et Moribus Beatæ Elizabeth, Lusitaniæ Reginæ;" "Petri Joannis Perpiniani Soc. Jesu. Aliquot Epistolæ." It is hoped that this reprint of Perpiñan's *Ratio* may throw a side-light, as it were, upon Alvarez and the *Ratio Studiorum.*

The copy, from which this letter has been taken, is found in Woodstock Library and bears this title:

PETRI JOANNIS PERPINIANI
VALENTINI
E SOCIETATE JESU
Opera.
Tomus Tertius.
Romæ, MDCCXLIX.
Typis Nicolai, et Marci Palearini.

DE RATIONE LIBERORUM INSTITUENDORUM

LITTERIS GRÆCIS ET LATINIS.

Caput I.

De Magistro.

Ante omnia magister deligendus est, integris moribus, flagranti studio, ingenio acri, litteris exquisitis, qui non communium pædagogorum more tempus omne contriverit in nugis aut somniis delirantium Grammaticorum ; sed et præcepta pauca, eaque ex optimis quibusque auctoribus in promptu habeat ; et scriptores elegantissimos cujusque generis, Poetas, Historicos, Oratores penitus cognoscat ; et sit ipse tum in loquendo, tum in scribendo bene exercitatus. In quo duo præcipue videnda sunt, ut et Græcarum litterarum sit bene gnarus ; neque falsa opinione scientiæ inflatus, Grammaticam tamquam unam aliquam maximarum artium sibi docendam putet.

R. Stud. Reg. Prov. 22.

R. Stud. Reg. Prov. 24 et 25.

Caput II.

De Arte Grammatica.

Ars deinde litterarum, magna cura vel de multis eligenda, vel, si nulla reperietur idonea, componenda est ; quæ neque longitudine, ac multitudine præceptorum, ingenia puerorum obruat, neque obscuritate in desperationem adducat, neque disputationum de rebus ab usu remotis, quæstionumque serie, et opinionum varietate impediat, neque contaminati sermonis vel præceptis vel exemplis eos inquinate loqui assuefaciat : sed et brevitate memoriæ serviat ; et perspicuitate ad discendum invitet ; et præcipiendi simplicitate intelligentiam adjuvet ; et puram et incorruptam Latini sermonis integritatem alat et elegantiam.

R. Stud. Reg. Prov. 23, § 1.

Ac primo quidem habeat usitatas tum nomina tum verba declinandi formas, absque præceptis, quibus anomala verba pauca sint adjuncta, ea videlicet, quæ frequentissime occurrunt, *nolo*, *volo*, *malo*, *fero*, *sum*, et si qua sunt alia. Significatio vero primæ tantum adscribatur

Alvari l. i. De Nom. Declin.

De Verb. Declin. R. Stud. Reg. Prov. 23, § 1.

cujusque temporis personæ, vulgari sermone quam maxime proprio et eleganti ; quod et ad intelligendum satis est, et ad declinandi exercitationem expeditum, et ad memoriam facile ac diuturnum.

Declinandi formas excipiant prima elementa et quasi rudimenta Grammaticæ, quæ a litteris et syllabis orsa, de partibus orationis ea tradant, quæ pueris et cognitu facilia et utilia futura videantur. In his autem extremis perpauca quædam, eaque maxime communia, de conjunctione verborum, quam Syntaxim vulgo vocant, præcepta ponantur, ut de nomine et verbo ; de nomine et adjecto ad nomen ; de antecedente et eo quod refertur ad antecedens ; quem omnia verba casum ante, quem post desiderent ? *sum* quos casus amet, et si qua sunt generis ejusdem.

Alvari l. i. Rudimen. pp. 101–33.

Alvari l. i. Præcepta xiv.

Sequantur genera nominum, et præcepta declinandi ; quibus illa complector quæ præterita et supina vulgus appellat. Verum in his nimia diligentia vitanda est ; neque omnia, quæ usquam reperiri possint, sine delectu congerenda. Sed omittenda illa, quæ cum in sermonem, aut raro, aut numquam incidant, sine fructu sunt a morosis Grammaticis collecta. Nihil prætereatur eorum, quæ communia sunt omnibus declinandi formis : quæ propria sunt cujusque formæ, neque magnam habent varietatem, paucis explicentur : quæ vade rara sunt, et universo genere comprehensa, lectioni potius, et consuetudini reserventur.

Alvari l. i. De Gen. Nom. De Præt. et Sup.

Tum nomina et verba, in quibus aliquid desit, et quæ a communi ratione discedant, diligenter enumerentur descripta generatim ; sed ita, ut et nihil sit, quod bonorum scriptorum non confirmet auctoritas, et quæ maxime trita videbuntur, separentur a ceteris, quo facilius ea pueri memoriæ commendent.

Alvari pp. 186, 248.

His proxima sit jungendorum verborum, et orationis componendæ ratio, quam syntaxim dicimus verbo Græco. In hac vero, summa, ut mihi quidem videtur, prudentia opus est. Nam non omnia, quæ Ennius, aut Piso in annalibus, aut Pacuvius, aut Accius, aut etiam Plautus dixit aliquando, ad artem revocanda sunt. Verum ea præcipienda tantum, quibus si quis utatur vel in adstricta versu, vel in soluta oratione, laudem politi scriptoris assequatur. In quibus tamen, quæ Poetarum propria sunt, quæ Historicorum, notari opus est ; ut ea pueri caveant in sermone communi. Quæ abhorrent a vulgari consuetudine loquendi, raraque sunt, ea separatim exponentur.

Alvari l. ii.

Præceptiones autem ipsæ primum ex partibus orationis generatim, deinde speciatim ex significatione describantur. Nam qui certos constituunt verborum ordines, in his autem infinitam quamdam silvam suggerunt, eos ego duobus nominibus existimo gravissime peccare, quod et memoriam puerorum multitudine verborum opprimant, et facultatem nullam afferant recte emendateque loquendi; cum pueris ante sit cognoscendus verborum usus, quam ad quem ordinem pertineant, videri possit.

Extrema sit illa pars, quæ faciendorum versuum viam aperit, et acutarum graviumque rerum continet rationem. Hic communia quædam admonita de longitudine et brevitate syllabarum explicentur. Incrementa nominum et verborum prætermitti possunt, cum usu ipso bene loquendi, longane sint, an brevia cognoscatur; aut si ea placet exponi, removeantur illa certe, quæ in tertia nominum declinatione tam multiplicem varietatem habent, ut longe sit facilius ea sine arte memoria continere, quam redigere in formam artis. De primis mediisque syllabis totus locus ad lectionem Poetarum, atque ad usum rejiciendus est. De ultimis, quoniam brevis est tota res, diligenter præcipiendum. Tum addantur de gravibus acutisque vocibus pauca ex antiquis, relictis omnibus, quæ multis post sæculis inepte Grammatici quidam excogitarunt. Postremo genera versuum, ea præsertim, quæ maxime sunt in usu, ita doceantur, ut in quo sita sit cujusque generis elegantia, sedulo demonstretur. Atque in his omnibus tractandis elaborandum est, ut nihil neque præcipiatur, neque dicatur, quod bene Latinum non sit, et singulæ res appositissimis exemplis, delectis ex optimorum auctorum scriptis, comprobentur.

Alvari l. iii.

Declinandi forma, et rudimenta et syntaxis, non aliunde melius quam e Linacro sumi possunt. De gravibus acutisque vocibus ex Oratore Ciceronis, ex Gellio, Quintiliano; cetera ex aliis colligi necesse est, ut illud ab unoquoque, quod recte observarit, prudenter accipiatur.

Fontes Grammat.

De Orthographiæ ratione ideo nihil dixi, quod intelligo, magis eam observationis et veteris consuetudinis esse, quam artis. Verumtamen quia præcepta communia dari possunt recte scribendi, ea, si placet, partim ex Cicerone, partim ex aliis deprompta adjungantur extremo loco, prætermissis his, quæ quoniam innumerabilia sunt, nec ullo certo genere circumscribi aut definiri possunt, artis expertia videntur. Quamquam hic quoque non minus multæ, quam in aliis partibus Grammaticorum ineptiæ deprehenduntur, quas vitari diligenter oportebit. Sic pueri falsis præceptis imbuuntur.

Caput III.

De Grammatica Tradenda.

Hujusmodi arte vel selecta vel composita, curandum in primis est, ut pueri litterarum notas non indecenter exprimant. Conjuncta namque est cum orationis componendæ cura, diligentia scribendi. Quo in studio ubi tantos effecerint progressus, ut spes aliqua sit eos quotidiana consuetudine scribendi perfectius in dies id esse facturos, omnes declinandi formas cum anomalis usitatissimis memoriæ mandent, in iisque diligentissime, diversorum generum et nominibus et verbis ad declinandum propositis, exerceantur.

Alvari p. 2.

R. Stud. Reg. Inf. Class. 1.

Magnum autem adjumentum afferet tum ad memoriæ firmitatem, tum ad usum scribendi, tum ad cognoscendas Orthographiæ ex casibus commutationes; quantum erunt singulis diebus memoriter recitaturi, tantum eos in charta ante transcribere.

Libri manuscripti.

Ad celeritatem vero declinandi incitandum, modo nomina et verba propria inflectant: modo nullo ordine, quemcumque magister poposcerit casum, expedite edere cogantur: modo multa nomina non unius modi conjuncte inflectant, ut *consilium forte et prudens:* modo perbrevem orationem per omnia tempora, numeros, personas, modos ducant; ut *ego lego Ciceronem, ego legebam Ciceronem; tu legisti Ciceronem, tu legebas Ciceronem.*

Celeritas Declinandi.

Alvari p. 30.

Sed danda est opera, ut hæc omnia et pura sint, et ad communem sermonem accommodata, eorumque significatio intelligatur, ut etiamsi nulla didicerunt adhuc præcepta loquendi, tamen, ut aves nonnullas facere videmus, imitatione jam assuescant Latine loqui.

Alvari p. 4. 30.

Hinc ad rudimenta gradus faciendus est, numquam intermissa exercitatione declinandi. Quia vero cum rudimentis auctor aliquis et politus et apertus explicandus patrio sermone, is memoriter pronunciandus ad linguam locupletandam, ut ejus rei grata voluptate pueri vehementius ad studium inflammentur.

R. Stud. Vet. Reg. Inf. cl. 2.

Aliquid etiam quotidie scribere et componere cogantur, quamvis artis adhuc expertes. Ubi ab illis elementis ad genera transiverint et declinationes, eadem omnia observanda sunt; et singulis diebus ex præceptis aliquid addis-

R. Stud. Inf. Reg. 7.

Alvari pp.233.452. cendum ; et de bono scriptore nonnihil audiant, idque quod audiverint, ex memoria exponant ; et inflectendis tum nominibus, tum verbis excitentur ; et crebro de rudimentis, de generibus declinationum interrogentur ; et aliquid Latine scribant. De nominibus autem illis, aut verbis, quæ vel aliqua re carent, vel a communi inflexione, recesserunt, pervagata solum memoria tenenda sunt, quæ ob eam causam erunt, ut supra monui, descripta atque digesta separatim.

R. Stud. Reg. Præf. Stud. Inf. 8. § 3.

R. Stud. Reg. Inf. 5.

His Grammaticæ partibus bene perceptis, et assidua exercitatione confirmatis, ad syntaxim pueri traducendi sunt : in qua docenda idem, qui in superioribus, tenendus ordo ; adhibitis interdum declinandi, tum de rudimentis, generibus, declinationibus, interrogandi, exercitationibus ; ne effluant ex puerorum animis, quæ didicerunt. Sed jam tum, et Auctor paulo gravior solutæ orationis, et facillimus quidam Poeta explanandus ; et scribendi exercitationes aliquando longiores instituendæ.

R. Stud. Reg. Med. 1.

Postquam perspectam habuerint jungendorum verborum rationem ; et plura eaque emendatiora scribere cœperint ; ultima Grammaticæ pars aperienda est, quæ pertinet ad versus faciendos. Non prorsus abjicienda tamen superiorum partium, præcipue syntaxis exercitatio. Poeta vero gravior et difficilior pariter interpretandus ; in quo paululum profuerint, alternis diebus eos componendis versibus exerceri perutile est. Tum si libuerit, de Orthographiæ ratione delecta quædam : tum de syntaxi, quæ recondita magis et rara sunt, ex libris Linacri explicanda : tum probatissimi cujusque generis auctores, Oratores, Historici, Poetæ proponendi ad cognoscendum.

R. Stud. Reg. Sup. 1.

R. Stud. Reg. Sup. 7.

Caput iv.

De Græcis Litteris.

Et quoniam non cognitio modo reconditarum artium, verum etiam loquendi copia manavit a Græcis ad Romanos ; litteras Græcas cum Latinis, ut M. Tullius filio præscribit, conjungi necesse est. Tametsi Quintiliano minime assentior, qui Grammaticam Græcam Latinæ vult ordine præponi. Fuerit hoc utile tum illis hominibus, quibus Latinus sermo patrius et naturalis erat : nunc certe non expedire confitendum est. Itaque non prius initium discendi Græcarum litterarum existimo faciendum esse, quàm et

Gram. Græca Latinæ Postponenda.

R. Stud. Reg. Inf. 1. tota Grammatica Latina sit animo comprehensa, et Latine scribendi ratio usu atque exercitatione firmata. De ceteris, quæ de Latinarum dixi, eadem ad Græcarum Litterarum artem transferenda sunt.

Caput v.

De Rhetorica.

Eodem tempore pueri bene dicendi præceptis instituendi sunt, ut etiam oratorie, hoc est, admirabilius loquantur. Ergo statim ut *R. Stud. Reg. Rhet. 1.* Grammaticam Latinam perdidicerint, quotidie diversis horis aliquid de orationibus Ciceronis audiant, aliquid de optimo Poeta Latino, de Græcis nonnihil, nonnulla de Rhetoricis; ut et Latini et Græci sermonis elegantia, copia, splendor, ornateque dicendi facultas, quotidianis quasi nutrimentis pariter adolescant.

Atque in Rhetoricis quidem illa mihi ratio et via maxime probatur, *R. Stud. Reg. Hum. 1.* ut ars prius universa brevius explicetur, ordine quàm aptissimo, verbis illustrissimis, remotis longioribus de rebus dubiis disputationibus, præcipiendo magis, *R. Stud. Reg. Rhet. 1.* quàm quærendo. Post antiquissimi scriptores artis et gravissimi, fusius et latius exponantur, et reconditissima quæque ejus disciplinæ mysteria, tamquam initiatis jam atque devotis, enuntientur. Simul autem pueri crebris exercitationibus atque magnis omnem suam orationem ad *R. Stud. Reg. Rhet. 9.* Ciceronis et Demosthenis dicendi consuetudinem conforment. Illud enim intelligendum est, maximam eloquentiæ partem in assiduitate scribendi et dicendi positam esse.

Caput vi.

De Auctoribus.

Scriptores novi et recentes omnino rejiciantur. Antiqui tantum, *R. Stud. Reg. Com. 27.* " *Hum. 1.* " *Sup. 1.* " *Med. 1.* ac ne hi quidem omnes, sed optimi quidem pueris exponantur. Quamquam eorum etiam, qui elegantia præstant, delectus quidam habendus est, et omnis tum verborum tum rerum obscenitas removenda. Itaque Terentium, quamvis optimum Latinitatis magistrum, pueris proponendum non esse arbitror. Quod minus mirabitur, qui Fabium Quintilianum aliquando legerit. Nam universum is comicorum Poetarum genus illi ætati vult interdictum esse.

Terentius Fabio auctore vitandus.

Cicero omnibus scholis utilis.

M. T. C., Paradoxa pueris aptissima.

Cicero, mea quidem sententia, omnibus ætatibus et temporibus utilis est. Nam et epistolæ seligi possunt puerorum ingeniis accommodatæ; et iis, qui jam aliquid profecerunt, epistolarum graviorum et obscuriorum, et nonnulli de Moribus libri, et de Officiis, de Amicitia, de Senectute. Paradoxa permagnum pueris afferunt emolumentum: et Tusculanæ Quæstiones, aliique de Philosophia sermones, cujusvis eruditi mentem pascunt. Orationes vero Latinas aliorum nullas habemus: et, si haberemus, tamen has omnibus aliorum præponendas esse ducerem. Hunc scriptorem, qui penitus cognorit, is Terentii fabulas non magnopere desiderabit: maxime cum in illis multa vitanda

Cæsar, Livius, Salustius.

sint, in Cicerone nihil. De Historicis Cæsarem, loquendi munditie, primum puto. Huic addendi Livius, atque Salustius, valde inter se dissimiles et Cæsaris, sed uterque in dispari genere princeps.

Ovidius.

Inter Poetas Ovidio propter facilitatem primus videtur locus deberi. Cujus ut omnis fugiatur obscenitas, eligi possunt loci de Tristibus, de Ponto, et multa Metamorphoseon fragmenta, multa Fastorum. Proximum velim esse Virgilium: tertium Horatium, relictis omnibus, in quibus erit aliquod vestigium impuritatis. Addi quoque possunt nonnulla Catulli, Tibulli, Propertii, et Martialis delecta carmina, quæ a turpitudine longe absint, qualia illorum trium perpauca reperiuntur.

Virgilius, Horatius, Catullus, Tibullus, Propertius, Martialis.

Isocrates, Xenophon, Demosthenes, Homerus.

In Græcis vel ab Isocrate vel a Xenophonte placet ordiri, quorum et pura est, et illustris oratio. Sequetur Demosthenes Oratorum princeps. Homerus Græcorum Poetarum clarissimus est, et omni scribendi laude primus. Hunc alii consequentur eodem, quem in Latinis exposui, delectu.

Herodotus, Thucydides, Pausanias.

In historia noti sunt Herodotus, Thucydides, Pausanias, aut si breviorem expositionem desideras, neque eam perpetuam, sed quasi intercisam, et jucundam ob varietatem, Ælianus de varia historia, aliique multi.

Rhetorices Fontes. R. Stud. Reg. Rhet. I.

Cyprianus Soarius, S. J.

De Rhetoricis præceptis artem breviter comprehensam, cum sint plurimæ, nullam probo, nisi quam Cyprianus Soarius, vir Societatis nostræ, ex tribus laudatissimis auctoribus, Aristotele, Cicerone, Quintiliano, ipsorum fere verbis prudenter collectam, proximis annis Conimbricæ edidit, et nunc Venetiis apud Tramosium iterum curavimus edendam. Istam vero artem illorum trium, quos modo nominavi, perfectissimam puto. Sed

Quintilianus.

M. Tullii Partit. et De Orat. l. ii. et iii. utiles.

Orator ad elocutionem aptus.

Topica locos tractant.

Brutus.

Ordo 1. Topica; 2. Partiones; 3. Quintiliani libri 8 et 9.

non omnes Quintiliani libri sine discrimine interpretandi sunt. Nam ut tertius, quartus, sextus, octavus, nonus, multum conducunt; sic ceteri sunt eruditis magis, quàm imperitis adolescentulis fructuosi. Nec Ciceronis quidem æque omnia utilia sunt. Partitionum libro, item secundo ac tertio De Oratore, omnis bene dicendi ratio continetur. Orator dum eloquentiæ ipsius perfectissimam normam quærit, præcepta pæne prætervolat, neque partem ullam, nisi elocutionem, enucleate explicat, locum ille maxime de oratione numerosa. Topica tantum persequuntur inveniendi locos. Brutus magnam ille quidem habeat utilitatem, sed de ratione dicendi nihil, nisi forte cursim. Non ego male puerorum rationibus consulere putarem eum, qui Topica primum, post Partitiones interpretaretur, postrémo duos Quintiliani libros; octavum atque nonum, quibus quæ de elocutione Cicero nimis in pauca coarctavit, uberius et latius dicuntur. Aristotelis tres de Rhetorica libri, quos vulgus falso ad Theodecten inscribit, sunt illi certe et acuti, et referti rerum, et elegantes: sed doctis magis, quàm pueris, adjumento possunt esse.

Caput vii.

De Explicandi et Audiendi Ratione.

Explicandi et audiendi ratio una est et eadem in Latinis atque Græcis. Præcepta Grammatica facili et illustri ratione explicanda

R. Stud. Reg. Com. 29.

Prælectio Grammat.

Prælectio Auctorum.

R. Stud. Reg. Com. 27.

Reg. Inf. 6.
" Med. 6.

Alvari p. 233.

sunt, sine quæstionibus de nugis, crebris earumdem rerum repetitionibus. In exemplis, quibus pueri doceantur, quemadmodum illa sint ad usum accommodanda, magistrum occupatum esse malim, quàm in omnibus, utilibus, inutilibus, hinc inde magno studio congerendis. Auctorum scripta primo simpliciter et vulgari tantum sermone declaranda: ut in verbis magis, quam in rebus, doctoris cura versetur; et scholis singulis, aliqua genera loquendi insignia notentur, apteque fictis exemplis pueri doceantur illis uti. Post ad vulgarem explanationem accedat etiam Latina: et mediocris diligentia conferatur ad res illustrandas; ut sententiæ singulæ, singulis sententiis, et verba verbis aliis, idem valentibus, et ad id, quod agitur, idoneis,

R. Stud. Reg. Sup. 5. *R. Stud. Reg. Hum. 5.* *Reg. Rhet. 8.* *R. Stud. Reg. Med. et Inf. 5.*

explicentur. Ac genera loquendi in Poesi poetica, in Historia historica, in Oratione oratoria, in omnibus communia sedulo demonstrentur, et quæ sit cujusque generis propria nota, intelligatur, ne aut poeticis in Oratione, aut historicis utantur, aut contra : et quæ necessaria videbuntur ad rem perspiciendam vel de historia et antiquitate, vel de Poetarum fabulis narretur ; nec, si quid in artificio notabile, prætereatur. Quamdiu autem in grammaticis præceptis discendis pueri occupati erunt, tamdiu eorum usus in auctoribus indicandus est. Quem equidem initio in rebus fructuosis inculcandis molestum esse malim, quàm in prætermittendis fastidiosum atque negligentem.

Ubi jam ingenia ætate, doctrina, usu quasi adoleverint, omissa explicatione vulgari, Latina locupletanda magis et rebus et verbis. De grammaticis, de locutione ipsa, nisi si quid admodum abstrusum occurrat, nihil attingendum. Artificium et poeticum et oratorium, quanta maxima diligentia fieri poterit, aperiendum. In omnibus docendi partibus, utendum eleganti, polito, accuratoque sermone. Interdum etiam quidam major cùm verborum tùm rerum apparatus, et ornatus illustrior adhibendus, qùo vehementius puerorum animi ad studium excitentur. Omnibus vero temporibus doctori curandum est, ut auctorum explanationes et genere ipso, et eorum, quæ exponuntur, multitudine, vel paucitate, sint puerorum ingeniis prope pares et æquales : ut quanta ad ipsorum intelligentiam, tanta ad interpretandi rationem fiat accessio.

Apparatus illustrior.

Pueri, quæcumque explicanda erunt, ea in commentariis, elegantibus litterarum notis, curiosa Orthographiæ observatione, latioribus versuum intervallis atque marginibus, diligentissime domi describant. Quos quidem commentarios crebro magister inspiciat, qùo vel metu, vel pudore, magis ad studium et scribendi diligentiam excitentur.

Commentarii a magistro inspiciendi.

In schola et præceptorem docentem perattente audiant ; et argumenta librorum ab eo brevissime dictata, relicto ante unumquemque librum ad rem spatio, quantum videbitur satis, accipiant ; et tum sententiarum, tum verborum paraphrasticas interpretationes suo quidque loco inter versus ipsos interponant ; et insigniores loquendi formas, quas phrases vocant, exemplis illustratas a magistro, longiusculas rerum ipsarum aut verborum explicationes in marginibus adscribant. Verum hic mos tantisper tenendus est, dum pauca, vel non nimis multa, certe

Attentio. *R. Stud. Reg. Inf. 6.*

de multis auctoribus exponentur. Nam postea satis erit, quæ vel insignia maxime, vel ignota videbuntur, ea in commentariis excipi, notatis auctorum locis. Eadem ad Græca transferri volo.

Caput viii.

De Exercitatione.

Exercitationis, quæ ut in omnibus rebus, sic etiam in hac plurimum valet, multæ sunt partes. Prima est declinandi, de qua dixi in ratione Grammaticæ tradendæ. Altera memoriæ propria est. Præcepta namque Grammaticæ; exceptis illis quæ supra præteriri debere dixi, omnia memoriter comprehendenda sunt. Auctores item, unus orationis solutæ, alter carminis, quoad aliorum explicatio non superabit mediocritatem. Loquendi etiam forma, et rerum ac verborum interpretationes accuratiores. Artis vero rhetoricæ non verba omnia, sed sententias memoria retineri convenit: ut, si non iisdem, certe paululum commutatis verbis, præcepta singula pueri possint exponere.

R. Stud.
R. Com. 27.
" Hum. 7.
" Sup. et Med. 10.
R. Inf. 9.
1. Declinandi.
2. Memoriæ.

Tertia exercitatio interrogatione et responsione continetur. Debet enim sedulus magister habere definitum certumque tempus, quo et de præceptis ipsis et de auctoribus pueros roget. Atque in grammaticis quidem, modo præceptiones ipsæ quærendæ sunt, ut *nomina in is cujus sunt generis? pretii nomen cujus casus esse debet?* modo multæ res et variæ percontandæ, videndumque an earum rationem ex præceptis afferre queant, ut, *corbis cujus generis est? Rectene dictum est, emi villam duobus talentis?* Modo proponendæ sunt breves oratiunculæ vulgares, quas ex tempore faciant Latinas. In quo fugienda ineptia communium pædagogorum, qui ubi sententias quasdam ediderunt inauditas, nescio quibus e tenebris erutas, nullam ad rem utiles, nisi ad movendum risum; eas perverse excogitatas, perverse docent dicere Latine. Præstat eas ad præcepta Grammatices, quæ vel antea fuerint exposita, vel tum exponentur, et ad ea verba, quæ pueri viderint in auctoribus, accommodatas esse. In auctoribus primum sententia roganda est, quam principio patriâ lingua modo, post etiam Latinâ, tandem Latinâ solum copiosius et ornatius exponent. Deinde si quid aut in verbis, aut in rebus adnotatum erit, id memoriter discere jubeantur, seu iisdem, seu commutatis verbis. Ac, tyrones dum erunt, in illis loquendi

3. Interrogationis et Responsionis.

formis, quas exceptas in marginibus commentariorum adscripserint, exerceantur. Post, ubi facti erunt usu et exercitatione veterani, tum ad res ipsas uberius et magnificentius dicendas, tum ad historias et fabulas quæ tactæ fuerint, varie jucundeque narrandas, omnem curam, otium, studiumque convertant. In rhetoricis efficiendum est, modo ut præcepta singula quibus malint verbis edant, et exemplis appositis illustrent: modo ut exempla in auctorum scriptis referant ad artem, et referant ad suum quodque locum. Cetera scriptoribus rhetoricis cum auctoribus aliis communia sunt.

4. Exercitationis loquendi.
R. Stud.
R. Com. 18.
Alvari pp. 11. 23.

Quarta est exercitatio loquendi, quam ego magnam habere utilitatem non nego: sed ita demum, si et pueri magno ad id studio incumbant; et semper bene loquantur et polite; et statim ut aliqua in re peccarint, corrigantur a magistro; et selecta cujusque generis, communium præsertim rerum verba, paulatim ab eodem suppeditentur ignaris. Alioqui sine cura, sine studio Latine perpetuo loqui, necessitatem affert perverse et inquinate loquendi.

5. Scriptionis.
R. Stud.
R. Com. 30.
" *Rhet. 9.*
" *Hum. 6.*
" *Sup.* "
" *Med. et Inf. 7.*
Alvari pp. 233. 452.

Quinta est scriptio, tantò utilior, quàm illa; quantò magis omnia perspici scribendo possunt, quàm loquendo. Ergo quotidie una hora scriptioni detur. Scribant autem præsente magistro, eique quod descripserint præbeant, priusquam a schola discedant; ut ne qua fallacia fieri possit, et ingenium et diligentia cujusque perspiciatur. Quo tempore, ad liberam orationem accedat versuum exercitatio. Eadem hora utrumque fiet percommode alternis diebus. Verum non semper eadem esse debet ratio scribendi. Primo tyrocinio nunc nomina et verba, nunc antecedentia et relativa multa dictanda sunt, male cohærentia, ut ea ipsi apte jungant. Paulo post orationes vulgares quàm brevissimæ, quas faciant Latinas, quod etiam sine arte facile præstabunt, si orationes erunt cum iis, quæ de auctore aliquo fuerint explicata, ita conjunctæ, ut pueris liceat verbis eisdem paululum inflexis uti. Ut autem syntaxim attigerint, longiores orationes dictari conveniet, quæ sint et ad ea quæ audierint præcepta jungendorum verborum aptæ, et proximæ sententiis auctoris qui exponetur: ut pueri et Grammaticorum scita observare, et bonis atque illustribus verbis uti assuescant. Ubi eorum in scribendo exercitatiores, eorumque locutio videbitur satis emendata, brevissima tantum sententia, sumpta ex media consuetudine vitæ, quo sit notior et facilior ad explicandum, Latine pro-

Concordantiæ.

Imitatio Puerilis.

Imitatio Servilis.

Chria. ponatur ; parique brevitate loci notentur, unde copiose tractari possit. Interdum Poetarum narrationes, et descriptiones, *Imitatio Virilis.* et integras fictis personis interpositas conciones, verbis et sententiis oratioriis exponant. Nonnunquam orationes, quarum capita modo apud Historicos perscripta sunt, eorum persona suscepta, a quibus habitæ dicuntur esse, ipsi perfecte compleant. Integras et directas orationes, quales apud eosdem multæ sunt, aliis verbis explicari, Marcus Tullius obesse magis censet, quam prodesse : quod in Poetis mihi non videtur habere locum, quia longe aliud est loquendi genus Poetarum, atque Oratorum. Postremo cognita jam arte dicendi, et principia, et *Progymnasmata Rhetorica.* narrationes, et confirmationes, et perorationes ad diversarum causarum naturam apposite componant separatim, et in tractandis oratoriis argumentationibus, aliisque majoribus dicendi ornamentis sese exerceant. Inde ad *Orationes.* laudationes et vituperationes. Ab his ad deliberationes. Hinc rursus, si eam quoque partem attingere licebit, ad causas judiciorum transferantur. Et ita scribere et dicere consues- *Tullius imitandus.* cant, ut Ciceronem animo semper intueantur, ejusque similitudinem aliquam imitando assequi conentur. Sed hæc longiora et difficiliora non in schola componenda, verum domo afferenda elucubrata et perpolita, quorum argumenta copiosa et Poetæ et Historici suppeditabunt. Quæ composuerint, ea magister sic emendet, ut principio vitia tantum sermonis reprehendat ; *Nævi limandi.* deinde non tam illa, quæ nulla jam esse debebunt, quam si quid ἄχυρον, si quid poeticum, si quid obscurum, si quid alienum, aut etiam contrarium, si quid male collocatum, si quid parum numerosum erit, et cetera generis ejusdem. Hæc de soluta oratione.

Carminis illa prima sit exercitatio, verba Poetæ nondum pueris *Carmina.* nota, a magistro dissoluta, versibus rursus adstringere. *Versus dissoluti.* Proxima, de argumento proposito, verbis ad versum aptis, crebris hemistichiis ac versibus prope integris, quos expolire difficile non sit, justum carmen componere. Postremo de sententia significata paucis a doctore, facere multos versus. In corrigendo vero, vitia primum versuum et sermonis si qua *Ineptiæ Poeticæ.* erunt ; deinde si quid parum poetice aut nimis audacter dictum, si quid ab artificio Poetarum alienum, et alia his similia, notentur. Ac in utroque quidem genere, et liberæ videlicet orationis, et vinctæ versu emendando, sæpe est utilius nonnulla dissimulando tegere, quàm omnia, quæ sunt vitiosa patefacere reprehendendo ; et si quid est boni, id laudando,

puerorum animos reddere alacriores, quàm si quid est mali, id nimis acerbe vituperando, deterrere et restinguere omnem animorum ardorem. Reprehensionis asperitas leni laudatione temperata, et vitia scribendi facile corrigit, et spem puerorum alit, et studium vehementer accendit. Quamquam cognitum esse debet præceptori eorum, quos docet ingenium, ut institutionem suam accommodet ad cujusque naturam ; exultantes nimia licentia verborum reprimat ; cunctantes et quasi verecundantes excitet ad audendum ; immodica se fundentes ubertate et copia coerceat ; siccis atque aridis et succum et vires addat cultura. Illud quoque multum prodest, orationes quemque suas et carmina sedulo correcta a magistro, publice pronuntiare.

6. Auctorum explicatio.

Sextum et ultimum est exercitationis genus, auctorum explicatio. Nam ubi jam nonnihil eruditionis collegerint, et aliquam fuerint bene loquendi facultatem consecuti ; erit utile ab uno, ceteris audientibus, locum aliquem boni auctoris, vel Historici, vel Poetæ, diligentius et accuratius explanari. Sed ad hanc exercitationem eos quàm paratissimos venire oportebit, sumpto spatio non ad cogitandum solum, sed etiam ad scribendum : ut et paulatim facere præclare discant, et quò res ipsis magis ex animi sententia processerit, eò sibi majores animos et spiritus sumant.

Caput ix.

De Studio Puerorum Excitando.

Nusquam autem est magis necessarium, quod supra monui, cognoscendam esse cujusque naturam, quàm hoc loco. Sunt enim qui metu, sunt qui facilitate et amore magis commoventur. Ut vero humanitati et amori metus aliquis adjunctus esse debet, ne puerorum animi dissolutione languescant : sic timori aliquid ex illa facilitate instituendum est, ne puerorum industria desperatione frangatur. Verum illius profecto studium neque diuturnum neque fructuosum potest esse, qui veluti servus nunquam accenditur, nisi verberibus atque plagis. De illis spectatio longe major, qui et sua sponte satis incitantur, et magistri lenitatem verentur offendere, et modica atque honesta laudatione ducuntur. His igitur tametsi metus aliquis propositus esse debet, si quando ab officio discesserint ; tamen præmia potius proponenda sunt, si quid memoriter omnium optime recitarint, si quod verbum melius, quam alii, declinaverint, si ceteros aut scribendo, aut reddenda eorum quæ audierint ratione, aut explanandi cùm elegantiâ, tum facilitate, copiaque superaverint. Præmia esse possunt, sessio insignior, copiosior ex ore magistri laudatio, libelli auro picti, et alia multa generis ejusdem.

A PILGRIMAGE TO JERUSALEM.

JAFFA, PALESTINE, Dec. 23, 1892.

REV. DEAR FATHER IN CHRIST,

P. C.

Your Reverence, as well as many other of our fathers, may be desirous to know something about my journey to the Holy Land. In the first place, it is well to call to mind, that no Father Provincial, nor even the Very Rev. Father General can give permission to any of Ours to go to Jerusalem for the sake of mere private devotion; there must be some motive of necessity, or some reason for the public good. My companion thought he had a sufficient reason for asking such a permission for himself and a companion. Being about to finish a work on the life and sufferings of Christ, it would be all-important for his book and for the public, if he could state that he had seen, with his own eyes, the principal places of our Saviour's travels and mysteries; besides, he might enhance the value of his publication, by inserting suitable illustrations from photographs taken of the Sacred Places, spoken of in his work. It may be added that a friend of his in London offered to defray the expenses for him and his companion. These representations moved the Very Rev. Father General to grant the requisite permission; and, since several of our fathers had accidentally remarked that I knew a considerable amount about the Holy Land, I was given as the companion. I perceived that many of Ours would have been exceedingly glad to go to Palestine in my place.

It is true, no one can deserve such a favor; and, since it fell unexpectedly to my lot to go there, I thought it was my imperative duty to make this journey profitable, not only to myself, but to all others who might claim a share in the spiritual emoluments. Hence, in order to make sure that I should forget no one concerned in it, I wrote down all my intentions, to be remembered in all the holy places and in all the Masses to be said for the next two months. For your consolation, I shall specify them:—

First, for the Sovereign Pontiff and the Church in general;

2nd, for the Very Rev. Father General and his Assistants;

3rd, for all the fathers who were present at the last general congregation;

4th, for the Rector of Loyola College and his whole community;

5th, for the Province of Maryland–New York, and for all its colleges, missions, and for each father and brother as if personally mentioned;

6th, for the departed members of the Society;

7th, for our friends, benefactors, and for our enemies;

8th, for the whole Parish of the Gesù, and for all who frequent our Church;

9th, for our college in Philadelphia, for its professors, students and their parents;

10th, for the souls in Purgatory;

11th, for the conversion of all non-Catholics who live in our parish; and

12th, for the conversion of the Jews.

Our pilgrimage began with Marseilles in France. You may ask, "What preparations will be the most necessary?" First, take as little baggage as possible; for much baggage is a great inconvenience in every way. Then, see that what you have, be in good condition, strong but not elegant; a long, large waterproof cover and a warm cap so as to protect even your ears; your passport which should be given and signed by the Turkish consul, as good for the whole Ottoman Empire, otherwise you will have difficulty in landing everywhere as well as in leaving the country everywhere. You will not forget your own credentials to be presented to patriarchs, religious superiors and other officials. As regards your spiritual preparations, strive to go to the Holy Land without prejudice, but with a solid Catholic faith and a docile mind and heart, otherwise you will lose immensely and not feel that substantial devotion which the sincere and candid Christian does experience at the sacred shrines of the Holy Land. What I mean is practically illustrated in the Scriptures by an unbelieving Thomas, for a time, and by the two disciples going to Emmaus, to whom our Saviour, with infinite wisdom and prudence, said: "O you foolish and slow of heart to believe, etc." Our Lord thought they had no excuse for their unbelief or doubts, no excuse for not admitting as true what some pious women reported, who had as good and sound eyes and ears as the apostles had.

Marseilles itself served to prepare us for our pilgrimage, as much of its early history is intimately connected with the Holy Land. It is here that St. Lazarus arrived from Palestine, in company with his two sisters, Mary Magdalene and Martha. Their persecutors wished them to perish on the Mediterra-

nean Sea, but God's providence brought them here safely. For a time, they lived near the shore, wherethey explained the Christian doctrine to men, women and children, converting a great number of them. The site of the house, where they had lived, was made use of later on, for the construction of a cathedral, which is still standing there, although partly decayed by old age, and partly still in use for divine worship. When I was in it, a solemn funeral service was going on. A short distance from it, westward, may be seen the immense, and magnificent new cathedral, built upon ground gained from the ocean. Outside of the town, on the eastern side, upon a high hill, is the grand church of *Notre Dame de la Garde*, and at the side of it, the colossal statue of our Lady. From here to the north east, at a great distance and in the high mountains, you observe the place where the holy grotto of Mary Magdalene is shown, where the angels often appeared to her and where she did penance and obtained a holy death. Then looking to the south west, is the place where, far off, Saint Martha lived and died. This panorama of Marseilles, which counts more than four hundred thousand inhabitants, is charming, and the people owe great thanks to God for their beautiful site, almost like a paradise, but, unfortunately, most of the men so live as to die without the sacraments. Before you leave this city, the church of St. Victor, martyr, is to be seen, where his holy relics and the relics of other saints are exposed upon the altar for the veneration of the visitors; they are kept in very fine large Gothic cases, with a Gothic tower on the top, terminating in a fine socket for a candle. This church of St. Victor is built over another church of the first century, which with an adjoining Catacomb of 300 feet in length, forms the *Crypta*. It is at present walled up because the vaults are caving in and make a visit there unsafe; many bodies of saints are concealed in it. In the parts which are still open, constructed with enormous walls, we saw on our right a chapel with a stone altar on which St. Lazarus said Mass. The altar piece of chiselled stone also, represents St. Lazarus, Mary Magdalene, Martha and other saintly characters. Here, also, Mary Magdalene instructed the people in the faith, before she retired into the mountanous desert. Near the altar, on the epistle side, you notice in a kind of niche, a stone seat, which is said to be the chair where Saint Lazarus sat. Near by is a stone trough of small size for the baptismal water where St. Lazarus baptized, and in the blackened vaulted ceiling of stone, you see yet a cross cut for the consecration of the church, or *Crypta*, by St. Lazarus. On the gospel side, about 12 feet from the altar to-

wards you, you enter a stone passage, where you perceive here and there places cut in the walls (*loculi*), where bodies of saints had been deposited; the first contained bones of the Holy Innocents massacred by Herod in Bethlehem, and brought here by Lazarus and his companions, Saints Maximus, Amadar and Veronica; the next place was for St. Eusebia, virgin and martyr; the third for St. Cassian, the famous Abbot, etc. The last French Revolution destroyed the relics. Then going around the sides of the *Crypta*, you come to other shrines of saints, for instance, of St. Maucon, bishop, and others which I cannot remember. Every Saturday, Mass is said in the *Crypta*, at the altar of St. Lazarus, and thousands of people resort there for his feast and its octave. Opposite the altar, mentioned above, is a collateral chapel of the Blessed Virgin with an oil painting said to be made by St. Luke; the face of the Virgin and the child are almost black and are considered miraculous. Next to this chapel is another dedicated to St. Andrew, apostle, and on it is a part of the cross on which he died; the transverse parts x are each about 4 feet long.

December 17, Saturday. At 3 o'clock in the afternoon, we boarded the steamer, and left Marseilles at 4.30 P. M., having most beautiful weather. After roaming about the ship for a while, I noticed four Franciscans in their brown habits, destined for Jerusalem, also some nuns going to the Holy Land, several priests, pilgrims, and many passengers bound for Egypt to escape the severity of the European winter. If they do that much for the well being of their body and their families, what should they not do for the sanctification of their souls? This is certainly a good lesson for a religious, I thought to myself.

Dec. 18, the fourth Sunday of Advent. We had a very tranquil night, and at 6.30, A. M., we were at the northwest side of Corsica, and saw its high snow-capped mountains and shores till 11 A. M. At 9.30 A. M., we passed San Bonifacio; at 10.30 A. M. we were at the closest parts of the two islands of Corsica and Sardinia, but lost sight of Sardinia at 1 P. M. We were blessed with most beautiful calm weather, but we had no Mass. It is true, there was a portable altar with all the appurtenances on the steamer, well packed up, but unfortunately it had been sent down in the freight department first, and all the rest of the baggage was upon it, so that it would have been impossible to haul it up without much work upon a Sunday.

Dec. 19, Monday. Heaven gave us fine weather with a sea as smooth as possible, and between 7 and 10, A. M. we passed between the six principal Lipari Islands, most of them

on our right, but Stromboli on our left. We saw at a great distance between south and south east, Mount Etna in Sicily; we also saw three stationary sailboats, for there was no wind. At 9 A. M. we saw a puff of dark smoke rising from Stromboli to the north east and in the same direction we dimly perceived some of the heights of Italy. To the south, between the 3rd and 4th island, we noticed the land of Sicily running from Palermo to the east, Mount Etna being always in view, and we passed between the 5th and 6th larger islands, leaving the 7th to the left with the volcano of Stromboli. Observing these islands, I noticed at least five small towns, well built and I was told that the people make excellent wines there. Coming always nearer to Mount Etna, we saw it covered with snow, at least five hundred feet from the top; Etna is over ten thousand feet high. At 11 A. M. we came in sight of the shores and the mountains of Messina in Sicily, on the east side of it, and we had the coasts of Italy on our left, having just passed the famous Scylla and Charybdis. From 1 P. M. to 4 P. M. we traversed the exceedingly barren southern mountains, hills, and plains of the south coast of Italy, so different from the usually luxurious parts of the same country; in the meantime we had Sicily and Etna west of us and visible.

Dec. 20. We have the azure heavens above us, plenty of calm sea water about us and delightful calm weather. One steamer only we noticed passing about seven miles off. We have not been very far away from the place where St. Paul suffered shipwreck, but we cannot compare ourselves with such a man of God; he was so much tried, and we are so much spared; surely, there must be many praying for our safety. Reflecting upon our situation on the Mediterranean Sea, I spoke to many on board the ship saying: "See, we pass through an ocean where so many great saints passed: St. James of Compostella, in his lifetime crossed it and was taken over it by his friends after his martyrdom in Jerusalem; Saints Lazarus, Magdalene, Martha, Veronica, Maximus, Amadar, Paul and John with the Blessed Virgin crossed it, twice going from Jaffa to Ephesus and back again. The Blessed Virgin and St. John encountered here a storm such as was never known before, nor since, and as we learn from private revelation, the Blessed Virgin obtained from God the grace and power to protect in a special manner at sea, all those who would devoutly call upon her intercession as 'The Star of the Sea.'"

Dec. 21. Last night we passed Candia, or Crete, which is 150 miles long, and from 6 to 35 miles broad, and contains 200,000 Greeks; the day is, as usual, calm, and mild.

Dec. 22. We had a tranquil night and fine weather. At 5 A. M. we could see the lights of the Pharos of Alexandria. The artificial harbor of Alexandria is a wonderful structure. The enlargement of the Peninsula for the Turkish quarter is over thirteen hundred yards wide with streets, magazines and palaces, especially the one of Mrs. Khedive on the sea-shore at the quay. Two of our fathers from the college of St. Francis Xavier, being notified by telegram from Marseilles, were on the shore to receive and conduct us to their beautiful and large college; we were obliged to leave them shortly after 9 A. M. to take another steamer which left the harbor of Alexandria at 10 A. M. for Jaffa where it was to arrive after 36 hours without stopping at Damietta, nor at Port Saïd. Fine weather still accompanied us. On board the steamer we met eight priests, all intending to reach Jerusalem for Christmas; one priest was from San Bernardino County, California; one from Prussia, three others from Dubuque, Iowa, U. S.; one from Wexford, Ireland, and a Capuchine from Buenos Ayres, South America. These with Fr. Gallwey and myself made altogether ten priests.

Dec. 23, Friday. We arrived here at Jaffa at 1 P. M., having seen, last night, the lights of Damietta and Port Saïd, and from 8 A. M. the coast of Palestine from Gaza up to Jaffa; we have perfectly calm weather. The approach from the sea, during the heavy winds and waves, is very dangerous and often impossible on account of the numerous rocks, and many passengers break their limbs by jumping from a higher to a lower boat; many lives and vessels also are lost. Fortunately for us everything is calm, except the Arabs who come on board the ship like furies or wild beasts to lay hold of our baggage, fighting terribly among themselves for rank and mastery over one another and over the passengers; a good whip well used with strong determination was an excellent and sometimes the only means of safety. Brother Liévin de Hamme, notified by telegram of our coming, arrived in time to bring us from the steamer in a small boat to the wharf, through the custom house, and passport office in a few minutes to their house for pilgrims close to the shore. Further particulars of Jaffa and future movements will be given another time.

Your Reverence's humble servant in Xto.,

B. VILLIGER.

JERUSALEM, PALESTINE, Dec. 26, 1892.

REV. DEAR FATHER IN CHRIST,

P. C.

Since I wrote to you a few days ago, I have seen and witnessed wonderful things in this eastern world; I had then finished my notices with my arrival in Jaffa. This town has about 8000 inhabitants including the German colony touching the northern part of it; of these there are over one thousand Catholics, that is, Latins, Greeks and Maronites; about one thousand Schismatic Greeks and Armenians and 50 Protestants; the rest are Mahometans with 400 Jews. Jaffa is traditionally the oldest city in the world, owing its foundation to Japhet, the second son of Noah. It is beautifully situated on a little rounded or convex-shaped hill, dipping on the west into the waves of the Mediterranean, and spreading out on the plain, north and south, to the extent of at least one mile and a half; it is encompassed on the land side by delightful orchards, scarcely surpassed in the world, of oranges, lemons, citrons and apricots. I saw these fruits ripening by the millions and thought our school children would show the world how to dispose of them in the most innocent manner. These orchards extend eastward for nearly two miles and are fenced in by enormous cactus hedges. The houses in the town are huddled together without the least regard to appearance or convenience, and the streets are only a labyrinth of blind alleys and crooked, filthy lanes; but there is a great bustle and thrift about it. The town is defended by a wall on which a few old guns are mounted toward the sea. On the land side there is but one gate, so crowded with laden donkeys, camels, and lazy Arabs that one has difficulty in forcing his way through, without tearing his clothing or soiling it with unsightly coloring. This is especially the case, in the great market place, where you see every costume in the world and sometimes almost no costume. The faces of most of the people look as if they had never been washed, no; nor their hands, feet, shins nor covering. Some are black, some copper color, most of them tanned by the heat of the sun, thin and lean as if they ate nothing but hay and straw with a handful of water; for, I have seen them taking their meals with their hands out of a pot or basin, in which, as Ovid says, all things were mixed together, *omnia trita simul*, for the simple reason that spoons, and forks in the east are often great rarities. In my surprise I said to a companion of mine: "These things look just as they did the day before

the deluge." The fact is, I mean to say, that tradition asserts that in Jaffa Noah received the order from God to build the ark on the plain of Sharon, just outside of Jaffa, where there was then plenty of fine lumber (Gen. vi. 24).

Here in Jaffa the traveller begins to meet with women completely veiled with a white, or sometimes a yellowish green covering from head to foot, drawn so close over the face as to suffer nothing but the marks of the nose, chin and cheeks to be perceived; of the mouth and eyes you see no traces.—As regards traces of antiquity, nothing remains except a few fragments of granite columns and some old stones in the walls from the palaces of Ascalon. History tells us that this city was several times almost completely destroyed. There are three mosques and three small convents, Latin, Greek, and Armenian. The Latin convent in its older parts looks like a fortress of the 10th century; its new parts higher up the hill with a fine church and steeple on the top of the hill, offer a fine and imposing appearance. The church dedicated to St. Peter, the apostle, has seven spacious altars; and from its flat roof, to which you ascend from the street next to the sea, by staircases of high steps, numbering 235, you look around with astonishment and exclaim almost involuntarily; "What a magnificent view is this! to the north, west and south, the broad foaming ocean, south east, east and north east, the curiously built town and beyond it a country with orchards of oranges, palm trees, villas like a paradise extending to the very mountains of Judea in the east and Mount Carmel on the northeast." Jaffa is mentioned many times in the Scriptures, as in Josue xix. 46, and in Paralip. ii. 16, where floats of cedar wood and pine from Lebanon for the building of the temple were landed. At Jaffa the prophet Jonas embarked for Tarsus to escape the mission of Niniveh. Here St. Peter the apostle raised Tabitha from the dead (Acts ix. 36-43); you will find her burial place a mile and a half to the east of Jaffa which is in veneration to this day; near her tomb the Russians have lately built a magnificent church with a cupola. At Jaffa, seven minutes' walk south of the Franciscan Convent, St. Peter resided in the house of Simon the tanner near the sea shore; and here praying on the house top he had a vision when Cornelius sent men after the apostle (Acts ix. and x). Unluckily the spot is now the property of a Mahometan and a small mosque is built on it, the floor of which is covered with matting. Just outside of it you see the ancient well with machinery for hoisting up water, and at its side you notice stone steps leading to the top of the mosque. Jaffa was a bishop's see in the time of Constantine and until 636 when the

Saracens took it. From the harbor of Jaffa, St. James left for Spain; and St. John the apostle with the Blessed Virgin for Ephesus and returning to Jerusalem from Ephesus they landed here.

After having seen all the remarkable things in and about Jaffa, we started in a carriage for Ramleh, about 9 miles to southeast on the road leading to Jerusalem. We might have taken the railroad train for Jerusalem at once and would have arrived there in three hours and a half; but we would have missed seeing the interesting sanctuary at Ramleh. We were four pilgrims in the carriage, Brother Liévin de Hamme, the Vicar General of the Dubuque Diocese, and we two Jesuits. In going to Ramleh we passed through vineyards, cultivated fields, orchards of olive, fig and orange trees, the latter still laden with oranges. Around Ramleh and the whole of Jaffa you will see a region of sand. It is only the vigorous vegetation that prevents the sand from being bare and destructive, as the downs of Gaza and Ascalon to the south. Much of it is under cultivation, and the whole plain around, called Sharon, is beautiful, and fertile meadow land, with numerous flocks and herds, and dotted with ominous black tents, occupied by Bedouins. I noticed that people in cultivating their fields, use for their harrows and ploughs, either an ox and a cow, or two cows, or a horse and a cow, or one camel which alone does the same amount. Along the road to Jerusalem, you meet often a dozen or two and more donkeys or camels carrying either building stones, merchandise, or large boxes of oranges. Around Ramleh are olive groves extending as far as Lydda and beyond, also orchards of fruit trees, palms, and sycamores, gardens and excellent vegetables, fields of grain, fenced by hedges and cactuses of an enormous size; everything gives a rich and flourishing aspect to Ramleh. The houses are of grey stone, the streets tolerably clean, but very muddy in rainy weather. There are 5000 inhabitants, two-thirds Moslems, the rest chiefly Schismatic Greeks with about 100 Catholics and 13 Protestants. There is a fine old Gothic church here, of St. John the Baptist, formerly Catholic, now a mosque.

The Franciscan Fathers live here on the western part of the town; I believe they are five, in a convent built on the site of the houses of Joseph of Arimathea and Nicodemus, to whom the small vaulted stone church is dedicated, as is also the main altar where I said Mass, and then assisted at two Masses more, whilst a number of Syrian school boys did the same, reciting their prayers aloud in the Arabic language with great devotion. On going out of the church, just on your right, you enter a small plain vaulted chapel,

which was formerly the marble workshop of the two saints. In this workshop, according to tradition, the life size miraculous crucifix, now kept in the cathedral of Lucca, Italy, is said to have been made, looking exactly as our Saviour did when the saints saw him at the time when they were about to take him down from the cross. This cross and the blood flowing from it, when at Beyroot in Syria, is spoken of in our martyrology.

The town of Ramleh has a very imposing aspect with its magnificent ruins; on the north side of the town are some extensive vaults, built by St. Helena, into which you descend by about 30 steps; the intertor is very spacious, containing 24 arcades, formerly adorned with paintings which time has effaced. It is now used as a cistern.

Dec. 24. At 9.50 A. M. having fine warm weather, we went to a distance of about 15 minutes' walk to the south west from the town and convent, through a road fenced in on both sides with cactus hedges, about 12 feet high and very dense, preventing any man or animal from entering the gardens of olives, except at the regular gate. We entered a large space of one thousand square yards, completely neglected containing colonnades here and there, a small mosque in the centre and south of it steps that lead down into subterranean vaults or cisterns. On the northern side of the square is the tower of the 40 martyrs, so called, which is quadrangular, each side measuring 27 feet, with a staircase inside of 126 steps which are high, considerably damaged and difficult to ascend. I went up about 90 feet to the large opening to obtain a fine view. To the east as far as the mountains of Judea, over the plain of Sharon, were 6 scattered villages; to the north east, 7 villages; to the north, 8 villages with the mountains of Samaria in the back ground; to the north west, three villages; to the west, Jaffa and the endless horizon of the sea; to the south, eight villages. A 45 minutes' walk from here brings you to Lydda; the road running like an avenue from one to the other, between gardens and orchards. Lydda has a wide circuit of olive groves; but the houses are poor, the streets dirty and its environs not well cultivated. Adjoining it are the ruins of the church of St. George, one of the most picturesque ruins in all Syria. On the foundations of the western end a mosque has been built with a minaret. In this town, St. Peter, the apostle, miraculously cured Eneas who had lain eight years in bed sick of the palsy (Acts ix. 32-39.). And the apostle was still here when Dorcas or Tabitha died at Jaffa, and here the messengers came for him (v. 38.). St. George was born here, martyred at Nicomedia under Dio-

cletian in the 3rd century, and his body conveyed here and a church erected in his honor. The Saracens destroyed the church and the bishopric.

At 2 o'clock in the afternoon we took the train for Jerusalem. It takes three hours by railroad from here to Jerusalem, and three and a half hours from Jaffa.

From Jaffa to Jerusalem, that is, to the pilgrim house under the care of the Franciscans, the distance is 88 *kilometres* by the twists and turns of the railroad which had been finished just one month before our arrival at Jaffa; but in a straight line it is only 31 English miles. However, you will please notice that the ascent from Jaffa up to Jerusalem is 2700 feet. Standing at the side of the locomotive, one of the passengers knowing that I was from Philadelphia, said to me pointing with his finger to it: "Look there and read 'Baldwin's works of Philadelphia.'". The railroad track runs for the first 24 miles tolerably straight, and slightly ascends through the plain of Sharon till it enters into the ravines of the mountains, not far from Latrûn or Emmaus Nicopolis, which is 160 (*stadia*) furlongs from Jerusalem. Then it runs, to and fro, now to the right then to the left, like the trains from the Relay House, Md., up to Frederick, Md., with this difference, that the hills of Judea are much higher, rougher and covered with less wood and verdure than those in Maryland; but they seem to be more like a stony desolate wilderness, with a wild looking and ruined village here and there upon the top of a hill. Latrûn is the place where Dismas, the good thief, was born, and seven minutes' walk from here to the north east is the village Amoas or Emmaus Nicopolis, where anciently there was a church in honor of the Machabees, martyrs; but only some of the remains of the apse are left. The railroad passes through the valley Krekâa, then Ismaïl and soon after Bettir, a station with 600 inhabitants. One mile beyond this station you come to fruit trees and some gardens irrigated by the Aïn-Hanieh where the Eunuch of Candace of Ethiopia was baptized by the Deacon Philip. The waters of this fountain, which I have seen, produce still in this valley of Hanieh a wonderful fertility. To the southeast from this fountain, about 120 feet, you still find two columns standing in a vineyard where there was a church in early christianity to perpetuate the memory of this event. You soon enter into the valley Ahmet where, to the north east the Congregation of St. Francis de Sales has put up a seminary called Krémesane. Two miles further up we come to a village, Beït-Safafa, of Moslems; and half a mile beyond you begin to see Jerusalem on the southwest as well as the high Russian

Tower on Mount Olivet. Here you traverse the beautiful plain of Raphaïm (the giants), where David twice conquered the Philistines; and soon you see to your left on a little elevation some buildings with a cupola and a town called Katamoon, where according to tradition the holy old man Simeon lived and where he was buried, having died not long after carrying our Saviour in his arms. This place now belongs to the Schismatic Greek Patriarch. Half a mile farther, on your right, you perceive the convent of St. Elias half way between Jerusalem and Bethlehem. It was built in the 7th century by Heraclius, the emperor; and though an earthquake had destroyed it, yet it was rebuilt with a bell tower and now belongs to the Schismatic Greeks. At your left you soon behold on a slope a large hospital for the lepers, where Protestant sisters treat them satisfactorily but without a cure. To the right you notice a large and high stone enclosure, and within it the new convent of the Clarissæ, built since 1889. Still to the right, near by, and to the north of it, is the Hill of Evil Counsel, where Caiaphas had a country seat with a palace and where he called together the principal Jews for a consultation, after our Saviour had brought Lazarus to life, and where they determined to condemn our Lord to death and even to kill Lazarus, the strongest witness for the Divinity of Christ the Messiah (John xi. 45-54). Of late a few new stone buildings have been put up here. A few minutes more and you perceive on your left a colony of the German Temple, so called. Most of them are from Würtemberg, and their village is nearly a mile long with fine, neat stone houses of yellowish white color, surrounded with elegant gardens and agreeable flowers and shade trees; the streets are very broad and clean. They profess the Lutheran religion, if any, although without baptism; still they have a pretty large meeting house, with a fine school, both built of elegant stone. The inhabitants, about 400, are mechanics and laborers. At the northeast end of this colony, you have the railroad station for passengers on your right; the cars and all the rest remain outside, because they are not much troubled with bad weather.

Brother Liévin de Hamme, a venerable religious of 70 years, being employed for over 35 years as a guide to pilgrims, at once got a carriage for us and our little baggage, and by a beautiful broad and even road, we were conveyed from the station which stands to the south west from the southern extremity of Mount Sion, just where the valley of Gehinnom comes ascending from the east and then turns rectangularly to the north. We were, I say, conveyed north-

ward, west of the city walls and passing even the Jaffy, going still northward, until we turned around the city walls to the right to enter Jerusalem by the new gate, which is close to the Franciscan convent and their pilgrim house, where we have our lodgings during our pilgrimage to the Holy Land.

Yours in Xto.,
B. VILLIGER.

Dec. 27, '92.

REV. DEAR FATHER IN CHRIST,
P. C.

From my last letter you learned that we arrived in Jerusalem on Dec. 24, 1892, at 5 P. M. and were comfortably lodged in the *Casa Nova* of the Franciscan fathers, one of whom is always there to give counsel and advice and to see that nothing be wanting to you. The house is large enough to accommodate 200 pilgrims at a time. To be in Jerusalem and Bethlehem, especially at the happy season of Christmas, is a privilege that may be called the greatest a Christian heart may wish for outside of heaven. We can never thank God enough for having brought us here from such a great distance, under such admirable protection and delight, both by land and sea, and with an increase in health and strength, such as we could not naturally expect. And here we are, swimming like fishes, in the ocean of God's mercy, in a place visited by millions of pious adorers and by thousands of saints. This circumstance reminded me forcibly of relics of saints which I would have been glad to obtain; and hence, as soon as I had an opportunity to speak about them to one of the Franciscan fathers who seemed to be acquainted with all things of importance in the Holy Land, I said; "See here, what has become of the bodies of the 2000 and more saintly martyrs of your order in Palestine?" He smiled and said; "O, they are everywhere, except in the Holy Land." And, in fact, no where did I see so few relics of saints as in this country of the Arabs. We had scarcely arrived here when we learned that a great number of priests had already gone to Bethlehem for the great feast of to-morrow, and that it was necessary to have sent the names to the office the day previous, that is, this morning, in order to obtain an altar and an hour for Mass to-morrow; so that as we saw it was impossible for us to get a chance for that purpose, we concluded to remain here during the night. In fact, we saw afterwards, with our own eyes, the last Masses

said in Bethlehem at four o'clock in the afternoon on Christmas day. However, we sent our credentials to the secretary for the necessary recognition, and permission was granted us to say Mass everywhere in Palestine, even on a portable altar and in the open air.

Christmas night in Jerusalem! Christmas morning in this Holy City! Oh how the numerous and large Catholic bells sent their solemn and frequent peals over the city and made them reverberate through all the valleys! We were up early and went to the magnificent spacious church of our Saviour with its nine altars, to say our three masses. We found it all illuminated, the candles lit at all the altars, and to my astonishment I beheld a large blazing crib, made almost exactly as our crib of the Gesù, Philadelphia, used to be. These good Franciscan fathers have costly and fine looking vestments, splendid candlesticks and flowers, that look like shining gold and silver; and they sing well at Mass and have expert organists who play exquisite Christmas music.

At 9 o'clock, Brother Liévin took us in a carriage over the excellent new road which leads from here to Bethlehem, a distance of six miles, to assist at the pontifical high Mass celebrated at 10 o'clock, in the Franciscan church of St. Catherine at Bethlehem. We started with fine weather from the Jaffa gate, leaving, on our left, the walls, 40 feet high, running southward on Mount Sion, then, the valley of Gehinnom, the Hill of Evil Counsel, the spacious walled-in convent of the Clarissæ Sisters, whilst on our right, we saw a long row of houses built by Rothschild for Israelites, then, the railroad station, the German colony and Protestant leper-hospital. For nearly three miles we pass over the plain of Raphaïm, famous for battles fought here, and renowned for its beauty and fertility; the fields being well cultivated, and agreeably green, like everything with us in America during the month of May. You see here and there fine olive, shade and fig trees, and beautiful wild flowers are not wanting. Before us, to the south, there is a ridge of long hills passing from east to west, which prevents us from seeing Bethlehem; but right before us on the top, to the left, is the convent of St. Elias with its fine belfry, belonging to the Schismatic Greeks, whilst on the right, westward from the road, is a large building, a pharmacy where medicines are gratuitously distributed to all the needy Christians, Turks, Jews and Arabs. This noble establishment, called Tantûr, is built on the spot where Jacob coming from Mesopotamia put up his tent and where Rachel giving birth to Benjamin died; but she was buried two miles further south. Before we ascend the hill, you see at a distance of 900 feet Cherbet

Katamoon where the venerable holy Simeon, who bore the child Jesus in his arms in the temple, used to live and where his tomb is shown; and on your right, 240 feet to the west, stood a terebinth tree under which the holy family rested on the way to Jerusalem when coming from Bethlehem for the Purification, which took place on the 2nd of February. Right at the foot of the hill before us are the wells of the Wise Men who came from the east to adore the new born King; the well in the centre of the road is called the "Well of the Star," because at this cistern, we are told that the kings saw again with exceeding great joy the miraculous star. Of late, as the new road passes over this spot, the large perforated top stone was moved and placed on the left against the stone wall where I have seen and recognized it from a photograph in my possession. I asked Br. Liévin about it as we passed, and he looking at me with surprise, said: "Yes, you are right."

Just as you have nearly reached the top of the hill, looking westward to the declivity of a mountain, you see the place where the angel appeared to the prophet Habacuc (Dan. xiv. 32), saying: "carry the dinner which thou hast into Babylon to Daniel, who is in the lions' den, etc." In ancient times a fine church stood here. On the top of the hill you have on your left an abundant fountain of water and St. Elias's convent, and on your right, close to the stone fence a protruding large whitish rock bearing the impression of a man as if he had been sleeping there. Tradition says it is the impression of the prophet Elias who rested here in his flight from the persecuting Jezebel who intended to take his life. From this height you see to the north Mount Sion and a part of Jerusalem, and to the north east Mount Olivet with its high buildings; to the south, at a distance of three miles, Bethlehem and to the south east of it Herodium, and eastwardly a small portion of the Dead Sea and the mountains of Moab beyond it. Two miles from here to the southwest you see Beit Djallah, beautifully situated on the eastward declivity of the hill with a population of 3000. It is surrounded with an abundance of the evergreen olive tree, with fig trees and excellent vineyards; only Catholics and Schismatic Greeks live here. In the south eastern part of the town you notice very large white buildings, which are the church and seminary of the patriarch of Jerusalem for his seminarians in the summer season. On going down the hill you meet at once on your left a large field, called the Field of Lentils, whence Jacob obtained a quantity of lentils with which he bought his

birthright from Esau. About two miles south from St. Elias you see on your right the monument under which Jacob buried Rachel, a spot held in great veneration by the Jews, Arabs, Turks and Christians. It stands close to the new road, in a Mahomedan cemetery which is very stony, but has some fine old olive trees. The monument has a square form of twenty-four feet each side, exclusive of the ante-chamber, and like a mosque is crowned with a white cupola, under which is a large sarcophagus about six feet in height covered like a roof.

We approach Bethlehem, the "house of bread," where our heavenly food for the sanctification of our souls, our Lord and Saviour, was born, making this spot one of the holiest and most renowned places of the world. "And thou, Bethlehem, art not the least amongst the princes of Judah, for out of thee shall go forth the leader of Israel." Bethlehem is the land of Ephraim, the land of divine fertility, and even now of earthly abundance, as you may readily see fields of grain and vegetation, and the terraced declivities of hills, replete with vines of exquisite produce, with olive trees, fig trees and pomegranates. We are on the spot sanctified by the steps of St. Joseph, the Blessed Virgin, the Mother of God, the holy Wise Men from the east, and tens of thousands of Saints and pious Christians. We enter the town on the northeast side and turn south a short distance to a path on the left, on which we walk as far as 210 feet and we are at the Cistern of King David (I. Paral. xi., 15-19) of which he spoke when he was with his army before the Cave of Odollam: "Oh, who will give me water out of the cistern of Bethlehem?" Some was brought to him at the sacrifice of life and he refusing to drink it, poured it out as an offering to God. We return to the main road, turn south till we come to the city gate, then turning east, pass the barracks on our left and various stores on our right, till beyond the open space or esplanade before us stands the entrance to the large Basilica of the Blessed Virgin. On the right is the Convent of the Schismatic Armenians, looking like an old baronial fortress; which in olden times belonged to St. Jerome's School and Convent. Back of it or more eastwardly, at the epistle side of the Basilica, is the Schismatic Greek Convent with a large tower and some fine bells. On the north or left side of the Basilica is the Church of the Franciscans under the invocation of St. Catharine, also with a fine tower and bells, besides, a convent, a house for the Pilgrims, a school-house, etc. Let me

first tell you the general condition of Bethlehem at the present time. It is built on an oblong hill from north to south and extends somewhat to the east and west, and many houses on the slope have their interior rooms in the rock as in caves. It is 2800 feet above the level of the Mediterranean Sea and is 100 feet higher than Jerusalem. The town is built of white stone and contains 6000 inhabitants, among whom there are 3500 Catholics, 17 Schismatic Greeks, 700 disunited Armenians, 15 Protestants and about 100 Moslems. Among the Catholic institutions are the parish church of the Franciscans, the house of the pilgrims belonging to the same, the Convent of the Franciscans, the Convent of the Carmelite Sisters, the Convent of the Fathers of the Sacred Heart, a boys' school, a girls' school under the direction of the Sisters of St. Joseph, and a boys' orphanage of the Latin Patriarch in care of the Salesian Brothers.

Next, we shall make a visit to the great Basilica built by St. Helena, the Empress. It measures 210 feet in length by 120 feet in the transept, and has four rows of beautiful marble columns, eleven in each row, dividing the body of the church into five naves, the centre one being twice as large as any of the others. It formerly belonged entirely to the Catholics, but the Greeks have taken the sanctuary proper as well as the transept to the right; the Schismatics occupy the left transept, so the Catholics had to construct a church for themselves. About 20 feet under the sanctuary and transept, is the grotto of the Nativity of Christ, where staircases have been cut through the rock on both sides of the sanctuary to descend into the cave below; and between the two staircases below is the place where our Saviour was born. There is a marble altar over it supported by four columns, and under it fifteen fine lamps are burning day and night. The Schismatic Greeks alone are allowed to say Mass here. The floor under the altar is inlaid with exquisite marble on which is a silver star and around the star is the inscription: *Hic de Virgine Maria Jesus Christus Natus est.* Ten feet from it on the right, we descend three high steps into the Chapel of the Manger, which measures eleven feet in length and seven feet in width, all in the rock. The rock overhead sloping towards the west, is supported by three marble columns and the whole space is beautifully decorated with rich white damask interspersed with gold. On the west side is the crib where the Divine Child was adored by the Shepherds, and where lamps are burning. Opposite to it is the altar of the Wise Men,

where they adored our Lord, and over the altar a painting represents the scene. The whole grotto of the Nativity is 38 feet long, 11 feet wide and 9 feet high, gorgeously decorated with rich damask interwoven with gold. The ceiling of wax candles, which have been burning there for centuries; for there the daylight never enters, but fifty-one lamps of gold and silver are constantly burning. On Christmas day in 1892, I was here from 10 in the morning till near 3 in the afternoon, and I feel sure that no one who has not been there can fully understand what it is to pray on that spot, with the certainty that: "*Here* the Son of God was born for me in extreme poverty, suffering and humiliation; *here* on *this day*, is the anniversary of that stupendous event. *Here*, O Lord! be merciful to me and to all for whom I intend and am bound to pray." On my return home I found that just at that hour, the whole congregation of the Gesù prayed for their pastor in the same manner, and we felt that our petitions were heard before the throne of God, for they reached there at the same time. On the west side of the grotto is a door whence we depart into a narrow passage cut in the rock, immediately at right angles. We then turn to the north about 16 steps and come to a chapel cut in the rock, and on the right we see an altar dedicated to St. Joseph where, as well as in the church of St. Catharine, I said Mass for all my friends. From this chapel we go still northward, going down five steps, and arrive at a subterranean chapel of the Holy Innocents, whose altar is to the right, back of a square pier supporting the stone ceiling; while under the altar is a small cave where some of the innocents murdered by Herod were buried. Mass is said here on their feast day. A little beyond the middle of this chapel, we turn to the left westward into a passage cut in the rock, and in about the centre of it, on the right, is seen an apse with an altar, dedicated to St. Eusebius who was a disciple of St. Jerome. At the end of the passage we enter into a large oblong room running rectangularly to the passage by which we came, and then turn to the left till we come to the end of this chapel where we see two altars, one on the west and one on the east side; the one on the west is on the place where St. Jerome, whose body was afterwards transferred to Rome, was buried, the one on the east is erected on the spot where the saintly matron of Rome, St. Paula, and her daughter, Eustochium, were buried. Then we proceed to the other end of the chapel, to the north, and there ascending three steps we come into a large room about 30 by 20 feet where St. Jerome lived and did penance in

this cave-like place underground; where he wrote his mighty works for the good of the learned world; where he thought betimes he heard the trumpet of the judgment of God with fear and trembling, and where he struck his sorrowful heart with a stone to obtain mercy. Above the altar, which stands against the wall on the east side, he is represented writing at a table with a lion resting at his feet. We return back the same way by which we came, as far as the chapel of the Holy Innocents, and then turn to the left, northward, ascending a narrow staircase cut in the rock and gradually turning eastward we come to the main floor of St. Catherine's Church, with its seven altars, belonging to the Franciscan Fathers. Here in this church we assisted at the Pontifical High Mass which was celebrated with great pomp and excellent music. In my next letter I shall continue to describe many other circumstances and things which I witnessed in Bethlehem.

Your Reverence's servant in Christ,

B. VILLIGER.

TROY'S APPRECIATION OF OUR FATHERS.

St. Joseph's Residence, Troy, N. Y.,
May 19, 1893.

Rev. and Dear Father,
P. C.

Really magnificent tributes of esteem have been paid to the Society on the occasion of our proposed withdrawal from the care of this parish. A most complimentary desire to retain the fathers was first manifested by the Ordinary of the diocese, his Lordship the Bishop of Albany, who, while the matter still lay in private, made earnest representations to Very Rev. Fr. General. Afterwards, when the intended measure had become publicly known, the action of the Rt. Rev. Bishop was followed by an open and conspicuous movement in the same direction on the part of our parishioners and the people of Troy in general. The records of this latter event will be found below. They will surely make interesting and edifying reading for Ours, and possibly are destined to do service in the defence of the Society. Our enemies, judging us usually from a distance, will be fully answered by evidences of the high esteem enjoyed by the Society in a large community to which it has been intimately known during more than forty years. This hope of increasing our arsenal of defence has led to the addition of a few explanations and references which may help to make the event of easy citation hereafter. A strong feature of the people's movement lies in the fact, already stated, that it has not been confined to our own parishioners, but has been shared by the citizens of Troy in general. This universality of interest in our stay is at once made evident by the following extract from an article, on our intended withdrawal, which appeared in the Troy *Daily Press* of April 30:

"Last night a petition was sent to U. S. Senator Murphy signed by Mayor Whelan and city and county officials which reads as follows:

"We the undersigned citizens of Troy anxious for the welfare, good government, and prosperity of our city and county, and knowing how far the Jesuit Fathers have contributed and are still contributing to the accomplishment of

that result, and having heard of their contemplated removal to other fields of labor, most respectfully request your intercession with the Most Rev. Archbishop Satolli to the end, that he may use his influence to retain them with us where their labors for over forty years have shed lustre on their Order and blessings on the people of this community."

The newspaper article closes with the statement, that "to-day a petition will be forwarded to the Very Rev. T. J. Campbell, S. J., of New York, the head of the Jesuit Order in this country. This is also signed by city and county officials and other citizens."

The reporter in his closing words alludes to a petition now in the archives of the province, which is in tone similar to the one forwarded by the municipal authorities to Senator Murphy at Washington, and which is addressed by them to Rev. Fr. Provincial. It is here reproduced.

TROY, N. Y., March 29, 1893.

VERY REV. T. J. CAMPBELL, S. J., *Provincial.*

VERY REV. AND DEAR SIR:

We, the undersigned citizens of the city of Troy, having learned with feelings of deep sorrow the contemplated removal of the Jesuit Fathers from St. Joseph's parish, and fully appreciating their labors in this community for the last forty years, and realizing the injury which would thereby result, not only to us and to our children, but to the entire city, whose good order, welfare and prosperity they have ever sought to maintain, by their zeal, precept and example, do most respectfully petition you, Rev. Sir, that they may be permitted to remain with us, and continue in the vineyard where their labors in the past have been rewarded with such great abundance, and where yet remains much good to be accomplished.

Hoping that our prayer may be heard, we remain very sincerely,

Yours, etc.,

D. J. Whelan, *Mayor.*
James W. Coffey, *Comptroller.*
John T. Bridgeman, *Chamberlain.*
Wm. J. Roche, *Corporation Counsel.*
David Morey, *County Treas.*
Jno. H. Dearstyne, *Co. Sup't Poor.*
Francis Riley, *County Clerk.*
Cornelius Hannan, *Asst. Police Magistrate.*
William J. Ludden, *Justice City Court.*
Edgar L. Fursman, *Justice Supreme Court.*

Geo. H. Mead, *Pres. Com. Council.*
P. P. Connolly, *Sup't of City Poor.*
Patrick Byron, *Chief Engineer T. F. D.*
F. J. Molloy, *Pres. Troy Police Board.*
James Lansing, *Surrogate.*

It is worthy of remark that three of the above signed, Judge Fursman, Sup't Dearstyne and Surrogate Lansing, are non-Catholics, the last named being known as a Protestant of very pronounced views. Without hesitation, however, these gentlemen joined the other officials in declaring our retention to be most important for the moral welfare of their city.

Moreover, for the guidance of the possible future investigator it should be noted, that these petitions so valuable to us did not figure largely in the newspapers. Indeed those who direct the efforts made for our retention have not been desirous of creating a great stir in print. The municipal appeal to Senator Murphy made no newspaper appearance other than the one that has been noted above. The petition to Rev. Fr. Provincial was printed in full only in the *Troy Weekly Observer* of April 2, 1893, and by the mistake of even that journal is attributed not to the municipal authorities but to the citizens at large.

A further tribute of popular trust and regard was offered by a mass meeting held in the City Hall on Easter Sunday evening, April 2. Fully half the people present, including the principal speaker of the evening, were not of St. Joseph's parish. The following account of the proceedings is taken from the *Troy Press* of April 3rd:

MEETING TO PROTEST.

Citizens Striving to Secure the Retention of Jesuit Fathers.

A mass meeting protesting against the proposed removal of the Jesuit priests, Rev. Fathers McQuaid, Hamilton, Quin and Rapp, from St. Joseph's parish was held last evening in the city hall. Every seat was occupied and people were standing in the rear. The Young Ladies' Sodality was present in a body. The petitions protesting against their removal were circulated through the hall and the number of signatures secured is now over 7000. On the platform were seated Hugh Treanor, the chairman of the meeting; Rev. Father O'Mahoney, of the Church of St. Paul the Apostle, Rev. Father Dumphy, chaplain of the Troy Catholic male orphan asylum; Rev. Brother Elwarn, the director of the institution; Brother Director Edward, of La Salle Institute, Mayor Whelan, Corporation Counsel Roche, Dr. T. J. Guy, Philip Ramroth, P. H. Dwyer, Stephen Duffy, Dennis Peters, Joseph Forrrest, Jr., Bartholomew Kelley, James Ryan, Jr., John Gallagher, M. J. Ryan, Thomas O'Brien, Con. F. Burns, M. J. Dwyer and W. J. Ludden. The Young Men's Sodality choir was also on the platform and during the meeting finely rendered several selections, Dr. Guy presiding at the organ.

After a selection by the choir P. H. Dwyer of the committee of arrange-

ments introduced Hugh Treanor as the chairman of the meeting, saying that he was one who took part in the laying of the corner-stone of the church and was regarded as one of the pillars of the parish. Applause greeted Mr. Treanor as he stepped to the front of the platform. He spoke of the object of the meeting and said he esteemed it an honor to preside. He referred to the time, forty years ago, when the Jesuit Fathers came to Troy, told of what they had accomplished since, and said the work was steadily increasing and if they were allowed to remain greater results might be expected. Many of those present, he said, were born after the Jesuits came to Troy, while there were others who were present when the church was organized. He spoke of the schools and convent established by them and said he was forcibly impressed with their prosperity. He recalled the time when a mission was held which resulted in the formation of the sodalities that are now so strong and flourishing. "Not alone in their public teachings," he said, "have the Jesuits endeared themselves to us, but they have been always ready to care for the sick and help the needy. We feel every effort should be put forth to retain them and we appeal to the people of Troy to show their philanthropy and help us." After the applause had subsided Thomas F. Murnane was elected secretary.

The committee on resolutions, consisting of Thomas Brearton, M. J. Dwyer, Thomas O'Brien, and John Gallagher, with W. J. Ludden as chairman, retired, and while out Chairman Treanor introduced P. H. Dwyer. The latter said he was unmistakably living in an age of surprises, for it was a surprise to him to be called upon to speak. He then praised the Jesuit priests for the work they had accomplished, and said should they leave many a sad and bitter tear would be shed. Mr. Ludden here presented the resolutions adopted by the committee. They follow:

Whereas—The painful intelligence has reached us that the Superior General of the Society of Jesuits is contemplating the removal of the Jesuit fathers from St. Joseph's parish in Troy, and

Whereas—The great work which they have accomplished for almost half a century in this city has endeared them not only to their own parishioners, but also to the whole community.

A work, the mere recital of its most prominent and apparent characteristics, is sufficient to awaken in the hearts of all an ardent desire for their further abiding with us.

With a poor congregation for a beginning, they have erected two beautiful and substantial parochial school buildings equipped with the latest and most modern appliances at a cost of $50,000, and that which is still more desirable, they have secured and maintained an average daily attendance of 1200 pupils under the charge of the brothers of the Christian schools and the sisters of St. Joseph.

By their efforts the male orphan asylum under the care of the Christian Brothers and the Provincial and Novitiate house of the sisters of St. Joseph for this province have been established in the parish, and they are the chaplains for the latter community, now numbering between eighty and ninety sisters.

Both of those institutions have reached their present high state of excellence chiefly through the benign influence of the Jesuit fathers, whose watchful care and self-sacrificing devotion have, like the dews of heaven, watered and nurtured their tender growth and strengthened and sustained their advancing progress.

They have not circumscribed their labors by the bounds of their own parish, but wherever duty and the salvation of souls called them, they were ever ready to obey the summons.

The House of the Good Shepherd and the House of Industry have been under their religious care, and have always found them at all times and at all seasons faithful custodians of the trust reposed in them.

Their eloquence and pious admonitions have been heard in almost every parish of the state, encouraging the weak and struggling, inspiring the strong with renewed vigor, comforting the aged and afflicted, and calling every sinner to repentance. By word and example they have faithfully followed in the footsteps of their Divine Master without reward or the hope of reward in this life except the satisfaction of doing good. By their exertions sodalities have been founded, and by their faithful efforts these have increased and multiplied, till now they number more than 1000 males and 2400 females, and also a temperance society was organized a few months ago which now comprises over 100 members and is rapidly increasing from day to day.

The church edifice, which they fonnd on their incoming in an unfinished condition, has received that attention which is due to the house of God, and although they could not, like the oriental Queen, contribute precious jewels and rich treasures to the embellishment of the temple, they went forth late and early among the poor soliciting their modest contributions to complete and beautify the structure which stands to-day as a monument to their zeal and a credit to the generosity of the faithful under their charge.

Through their piety and erudition, the place of martyrdom of the Indian maiden was located at Auriesville, in this state, as the spot where the new made Christian shed her virgin blood for the faith. Out of their scanty means and by the assistance of the faithful, this hallowed place has been purchased, beautified and forever consecrated to religious worship. The first pilgrimage was made under their auspices and "The Shrine of Our Lady of Martyrs," located by the Jesuit fathers of Troy. While history remains, coming generations will applaud their efforts and the pious pilgrims of the future will call them blessed for the benefits received from their visitations.

This in brief is but little indeed of the beneficent work the Jesuits have done for Troy and its citizens. No human eye can see, nor human judgment measure by any unceasing toil in this vicinity, therefore be it

Resolved—That we, the members of St. Joseph's parish and all other citizens of this municipality here this evening assembled, do most respectfully petition the Very Reverend General of the Society to leave the Jesuit fathers with us and thus avert, if possible, the impending danger which their removal might entail upon us. We ask this in the spirit of obedience which they have always taught us, respect for all lawful authority and a ready submission to its just decrees. Fully convinced of the importance of their remaining and the results that might follow their departure, we make this request for ourselves and our children, and for the sake of good order and morality in this community, which they by word and work have always sought to maintain, and which through their efforts in a great measure have been accomplished.

No sentimentalism nor spirit of insubordination prompts our action. Work well done, great results accomplished and a fruitful field still remaining to occupy the labors of the missioner alone impel us to beseech their superior to leave the faithful sons of Loyola in our city to garden longer in the vineyard that we and our posterity may harvest the products of their planting.

After the meeting had adopted the resolutions Mr. Ludden made a few remarks, in which he told of his experiences with the Jesuit priests of Troy and elsewhere. He had eaten and slept under the same roof with them and knew a good deal about them. "It is evident to me," he said, "by the assemblage here to-night that the people appreciate their efforts in Troy. Their endeavors are for the greater glory of God and their history is an open book."

This committee was appointed to forward the resolutions to Very Rev. T. J. Campbell, S. J., who is at the head of the Order in this country: Edward F. Murray, W. J. Ludden, David Morey, W. J. Roche, Joseph Forrest, Jr., James Ryan, Jr., and Charles J. Donahue.

The last speaker was Corporation Counsel Roche, and he was greeted with enthusiastic applause. "This gathering," he said, "is unmistakably a tribute to the Jesuit fathers, who have labored so long and faithfully among us. Gratitude is one of the noblest qualities of man, and you have certainly demonstrated to-night that you have that quality. The matter which brings you here is not of a secular or parochial character, but of general concern. The institutions which surround us express the untiring devotion of the Jesuit fathers. Their influence and help have been felt beyond the parish lines, and for the people of St. Joseph's to part with such men is like breaking strong ties of friendship and love, almost heart strings. Is it any wonder we meet to take an appeal? Knowing the situation better than others at a distance, we can speak what we believe. It will be a most difficult task to fill their places. We appeal to the men in authority not to withdraw these fathers from the beautiful valley of the Empire State."

It was announced that letters of regret had been received from several clergymen, including Bishop Gabriels, who were unable to be present. After singing by the choir the meeting was dismissed.

In answer to the above appeals, Rev. Fr. Provincial sent to the Mayor and to his municipal colleagues the following appreciative and graceful response:

FREDERICK, MD., April 8, 1893.

TO HONORABLE D. J. WHELAN,

Your Honor:

I beg leave to acknowledge the communication addressed to me by yourself and distinguished colleagues in the municipal government of Troy. I have delayed answering in order to give it the consideration which such a document demands; for I regard it, apart from the nature of its contents, as a most solemn tribute to the Fathers of the Society of Jesus, on the part of the city of which you are the honored Mayor. They will ever cherish it as a most precious possession. They knew indeed that they were esteemed in the parish where they had so long labored and they have ever reciprocated the feeling of their excellent people, but they were scarcely prepared for such a public declaration as that given at the meeting of Sunday, or for one of such an official character as that which your letter conveys, nor are their sentiments likely to undergo any change; for the Fathers in leaving Troy take with them an affection and esteem, which these events have only served to increase, for the Rt. Rev. Bishop who has been all his life long their devoted friend, for the clergy of the diocese, many of whom were their pupils, and for the devoted and pious people among whom it has been their happiness to labor. There is no discontent, no dissatisfaction, no complaint, but quite the reverse. The movement is not a hasty one. It has been long under consideration, and the reason for their withdrawal, even against the repeated expressed desire of the pastor of the diocese, and against this unusual and universal manifestation of affection on the part of the people, is the same as that which influenced them in their relinquishing similar work in other places. I beg of you, however, to accept the assurance that in Troy more than in any other parish, has such a withdrawal been keenly felt by the Fathers and it is superfluous to add that they will ever remember the people of St. Joseph's with the deepest and sincerest affection.

Thanking you again, Sir, for the splendid testimony you have conveyed in your letter to me, and for the enthusiastic and perhaps unmerited praise in the popular demonstration over which you presided, and begging you to communicate the assurance of our profound gratitude to those who united with you in such marks of trust and esteem,

I beg leave to remain,

Yours very truly,

THOMAS J. CAMPBELL, S. J.,

Provincial.

While the kindly tone of this answer was fully appreciated by its recipients, they nevertheless withheld the document from the newspapers. The letter suffered practical suppression for the sole reason that, on the question at issue it exhibited a gentle firmness, which would have caused general discouragement if publicly known.

A few days later, on April 18, Rev. Fr. Provincial was visited in New York by a committee made up of most excellent and responsible men, four of its six members being city officials. His Honor, the Mayor, had selected the corporation counsel as his own representative on the occasion, but that gentleman was detained by an affair in court which unexpectedly required his presence in this city.

The members of the committee returned to Troy much pleased with the very cordial reception tendered by Rev. Fr. Provincial and greatly encouraged by such grounds as he could give them for hoping that the representations and petitions of the people would find favor with Very Rev. Fr. General. All documents bearing on the case have been transmitted to his Paternity, and at the present writing the arrival of his decision that the Society is to remain, is a matter of immediate and sanguine expectation with the petitioners.

The proceedings just recorded, having been directed throughout by sodalists and frequent communicants, are characterized by a spirit of loyalty and subordination to ecclesiastical superiors that is most worthy of the Society. Only one slip has occurred to betray the very great pressure which they are under who are most deeply interested in our stay. It appears in the unbecoming tone of a petition which was offered to the general public for signatures, but originally so worded as to express a foolish lack of confidence in those who might succeed us. Immediately on its publication, however, this petition was replaced by a paper full of pious loyalty and hearty welcome for the clergymen who may have to follow us in the care of the parish. The document in its improved form received some 7000 signatures.

Undoubtedly this splendid endorsement would have been greatly increased had the circulation of the petition been more vigorously pushed.

Only a secondary attention, however, was given to the matter, as the real leaders have relied for success rather on the other features of their movement.

The above records seem almost sacred when viewed in the light of their inside history. The magnificent tributes which they express are not the mere accidental outcome of

agitation, but were pre-arranged in the plan of a faithful, sorrowful people, anxious, that if the Society must depart, it will carry away fitting tokens of their esteem and love.

When the plan of appealing to our superiors was still in the hands of its originators, it fell to the lot of the writer to try to head the movement off. This attempt he made to the very best of his ability, honestly believing that agitation would be utterly useless, and that it could benefit neither the Society nor the people. The answer that he received showed that the parishioners, generous even in their own pain, had been quicker in perceiving the value to us of a thank-offering from themselves. "It does seem," was the reply, "that Your Reverence is right, and that we can have no real hope of success, nevertheless we will go ahead with our plan of appealing and petitioning, *for if we must lose the fathers we want, at least to let the world know how much they have done for us and for the city during these forty years.*"

It will not do to overlook another line of effort, far more efficacious than all of the preceding, by which the good people of Troy hope to retain us among them. They are kneeling before God's throne in all the might of prayer. Like children who cling to a departing mother, they strive to hold the Society by the very strength which the Society herself has given them. If, finally, we must surrender the parish it will be evidently "Ad Majorem Dei Gloriam;" for surely the fervent prayers of all under our charge, religious and lay people, old and young alike, will not be in vain.

Whatever be the issue, there is no son of St. Ignatius but will have sympathy and prayers for these good people, so affectionately disposed towards us, and so deeply moved at even the prospect of our departure from among them. Their sorrow has already been the cause of no little sympathetic pain for those who here represent the Society. A very short experience in the ministry enables one to stand calm and unmoved in the presence of women's tears, which easily flow and quickly go, but weeping men and boys do not present themselves so commonly. This genuine sorrow, however, if destined to be borne in its fulness, will be supported by the very piety from which it springs.

If the Society must depart from Troy souls that will be sorely pressed by our departure will be sustained by a strong confidence in God's mysterious providence. On the lips of all will prevail a tone of pious resignation to the divine will. There may be some lack of theological precision of expression, due largely to the feeling of the moment, but where a

perfect disposition of heart is manifested certain defective externals may be easily overlooked. This theological exactitude is already sadly wanting to the words of a quaint member of the flock who in such a misfortune consoles himself by the saying, "May God's holy will be done, but *this time it is being very badly done indeed.* We will all join the speaker in his pious sentiment even while we must not adopt his words.

Commending myself to your holy sacrifices and prayers.

Servus tuus in Xto.,

G. E. Quin, S. J.

Note.—At every Mass in St. Joseph's Church, Sunday, June 18, the good news that the Jesuit fathers would not be removed from their charge in this city, was announced, and it was received with expressions of joy and approval on every hand. The announcement was couched in these words:

"In respectful consideration of the earnest wishes of Right Rev. Bishop McNeirny of Albany, Very Rev. Father Martin, General of the Jesuits, has decided that the fathers will remain in Troy."—*Troy Morning Telegram, June 19, 1893.*

OUR NEWLY BEATIFIED MARTYRS.

BLESSED RUDOLPH ACQUAVIVA AND COMPANIONS.

Martyred at Concoulin, near Goa, July 15, 1583.
Beatified April 30, 1893.

RUDOLPH ACQUAVIVA, born in 1550, was the son of the Duke of Atri, a distinguished nobleman of Naples. He was a nephew of Claudius Acquaviva, General of the Society, and two of his brothers were cardinals. Following the example of his uncle, he abandoned the honor and the wealth which awaited him in the world, to embrace the poverty and humility of the religious life. In 1568, at the age of seventeen, he entered the novitiate of St. Andrea at Rome where he found the angelic Saint Stanislaus, whom he had the happiness of assisting on his death bed. Having finished his studies he demanded earnestly and repeatedly to be sent on the foreign missions. His request was granted and he departed for Lisbon, where he was ordained priest and sailed thence to the Indies in 1577. He reached Goa in September, 1578. Having taught philosophy for several months at our college there, he was sent to the court of the Grand Mogul, the Sultan Akbar, who desired to be instructed in the Christian religion. Though again and again in public disputations, in the presence of the Sultan and his court, he silenced the Mahometan priests, he could not prevail on the prince to abandon his life of pleasure, nor to permit the gospel to be preached in his empire. The Sultan entrusted his son to our fathers to be brought up in the Christian religion, but would not consent that a hospital, which would proclaim so efficaciously the work of Christian charity, be built in his capital; yet he esteemed Father Acquaviva so highly that he could not be brought to assent to his departure. Ordered by his superiors, at last, to return to Goa, at the risk of his life he took his departure after a residence of three years at the court of the Sultan. He was appointed superior of the missionaries who were preaching the gospel in the peninsula of Salsette, not far from Goa. This country was inhabited by fanatical idolaters who had been but in part subdued by the Portugese.

Father Alphonse Pacheco, born at Menaya, near Toledo, came to India in 1574. He was first minister at the college of Goa during four years, then after being sent to Europe in the interest of the mission, on his return, in 1581, he was appointed to the mission of Salsette.

Father Peter Berno, a native of Ascona in Italy, born the same year as Acquaviva, entered the Society in 1577, and at the end of his novitiate embarked for the Indies in company with Fr. Nicholas Spinola. Ordained priest on his arrival at Goa, the following year he was sent to the laborious mission of Salsette.

Father Anthony Francisco was a native of Coimbra in Portugal, and was received into the Society in 1571. Destined for apostolic labors in the Molucca Islands, he had, on account of his health, stopped at Goa and was thence sent to Orlim along with Father Pachéco.

Brother Francis Aranha, a temporal coadjutor, likewise a Portugese, entered the novitiate in 1571. He was a carpenter by trade. When the mission of Salsette was organized, he was assigned to it and appointed to build or repair the chapels and residences which might be needed. He devoted himself with the greatest zeal and labored indefatigably at the work entrusted to him.

These three fathers and one brother were already in the mission of Salsette when Father Rudolph Acquaviva was sent to be their superior in the first days of July. He united them first at Orlim and thence they determined to make an apostolic excursion into Coculin, a neighboring village which had revolted in 1581 and showed a great hatred towards Christianity. Word was sent to them by Father Anthony, who was well known to them, of their coming. It was proposed to erect a huge mission cross on the summit of a hill as the site of a chapel to be built, and the people were invited to be present at the ceremony. The Pagans, incited by the Brahmins, determined to resist the erection of the cross and an unfavorable answer was returned to the message. Upon the assurance of Father Pachéco, who had formerly preached the gospel to these people, the fathers determined to go. The day chosen was one dear to the Society and especially to all who aspired after martyrdom, for it was the feast of Blessed Ignatius Azevedo and his companions. There can be little doubt that these apostolic heroes, so soon to follow his example, meditated that morning on the sacrifice offered by their brethren but twelve years before. Acquaviva had, we know, longed for that day and had come to India to obtain the martyr's crown. Father Anthony Francisco, who never celebrated Mass

without offering his own life along with that of the divine Victim he was immolating, had seen that morning the Precious Blood miraculously boil and rise up to the very top of the chalice. Having celebrated the holy Sacrifice they left their village for Coculin. Father Berno, who served a neighboring station, had joined the three missionaries and good Brother Francis Aranha accompanied them to give his advice upon a suitable site for the new church which they proposed to erect. On reaching the village they found it deserted. They advanced, but no one appeared. Nothing disconcerted at such an inhospitable reception they entered a deserted cabin to discuss their project and the site of the new church. Suddenly they were surrounded by the Pagans. The fathers hearing the tumult, advanced to the door. Then was presented to their gaze a scene worthy to be engraven forever in the hearts of the children of holy Church. Amongst the crowd were some noble native Christians, these did not fly but only thought of making of their own bodies a rampart to protect the fathers. With outstretched arms they implored the assailants with tears not to place sacrilegious hands upon their fathers in the faith. Meanwhile a Christian offered his horse to Acquaviva and implores him to save his life. The future martyr replied: "Keep it for yourself or for those who may have need of it; the time has come for me to conquer, not to fly." Then he turned and exhorted his companions to courage and constancy. "What we have come here to seek, after so long a pilgrimage, is at hand. *Sursum Corda.*" While he was thus speaking two young warriors stealthily crept up and cut his legs. The father fell on his knees and lifting his eyes to Heaven, offered once again the sacrifice of his life; then he himself opening his cassock stretched out his neck to his executioners. Three blows and an arrow buried in his breast completed the sacrifice and another martyr's crown was won. At the side of Blessed Acquaviva was the coadjutor Brother Francis Aranha. He received two severe wounds on his head, and his side was pierced by a spear. They were sure of his death. After him Fr. Berno received the crown and the Brahmins mutilated his body horribly. Next was the turn of Father Pachéco. He had seen three of his brothers fall, and yet he only feared one thing, that he will not share their martyrdom. He advanced and shouted out: "It is I, it is I, who broke your idols." A blow from a lance which pierced his breast was their only answer. He stretched his arms in the form of a cross and raised his eyes to heaven, a second blow, this time a mortal one, was struck. While his life blood was streaming out he was heard to ex-

claim: "O Lord who was pierced with a lance for love of me, by the wound it caused Thee, pardon those who wound me and send new missionaries in our place."

There remained only Father Anthony Francisco. He fell heroically as the others, with twenty wounds on his head, neck, and breast. The fathers were dead, but they did not suffice, for of the fifty Christians who had accompanied them, twenty received the martyr's crown. While gloating over their butchery, Br. Aranha was observed to be endeavoring to rise. They rushed upon him and dragged him to one of their idols. "I am not so foolish," the brother said, "not such a coward as to be driven by your threats to adore as God, stones or blocks." They then bound him to a tree and, like a second Sebastian, they pierced him with numberless arrows. The women gathered around him and literally tore him to pieces till he breathed forth his soul. Thus died these young and courageous martyrs, the flower of the province of Goa. They had but reached the age of their Saviour when he died on Calvary.

A few months after, the details of their martyrdom, from the testimony of the eyewitnesses, were sent to Europe. Gregory XIII. in kissing their picture gave them the name of Blessed, and until 1631 public *cultus* was given them, but the decrees of Urban VIII. caused all public honor to them to be suspended till their cause was pronounced upon by the Congregation of Rites. Benedict XIV. solemnly recognized their martyrdom, and on the 6th of last January, Leo XIII. declared that their beatification could be made. Finally, on April 30, in the presence of Father General and the Fathers Assistant, they received the honors of beatification. There remains but to appoint the day of their feast and to celebrate the usual triduum in their honor.

DILECTO FILIO

OCTAVIO CAGNACCI Soc. Jesu

LEO P.P. XIII.

Dilecte fili, Salutem et Apostolicam benedictionem.

Dum silent fereque jacent litteræ optimæ, gratissima Nos in carminibus tuis tenuit oblectatio. Eam quippe incorruptæ speciem poeticæ obtulerunt expressam quam cernimus animo, quamque in præclaris illis ætatis aureæ scriptoribus vividam et illustrem admirari consuevimus, itemque nunc ut florente ætate adamamus. Tui autem judicii elegantia eo magis præstat quod legis decori omnisque pulcritudinis, natura et arte ratas, non modo colueris perstudiose, sed apte ad sacra nostra sciteque ad res adhuc indictas accommodaveris, dignitate pariter affluens et venustate. — Qua de re quum gratulamur tibi, Societati Jesu itidem gratulamur, quæ facultatem istam tuam mater sollers aluit limavitque: cui propterea in hoc etiam disciplinarum genere, conversis licet hominum ingeniis et studiis, laus pristina manet, promerita accrescunt.—Tu vero, qui Nobis utramque quinquagenariam faustitatem tum Sacerdotii suscepti, tum episcopatus, iterato carminum munere exornasti, crede quidem benevolentia te tibi Nostram, egregie adjunxisse, cujus habe testem Apostolicam benedictionem, quam tibi, dilecti fili, ad ampliora Dei concilianda præsidia rite invocamus.

Datum Romæ apud S. Petrum die XXVI. Martii anno MDCCCXCIII., pontificatus Nostri sextodecimo.

LEO P.P. XIII.

NOTE.—We are indebted to Father Cagnacci for a copy of this beautiful letter, which was given by His Holiness to Father General at the audience granted him and the Fathers Assistant on May the 1st. We reproduce it the more willingly as the Holy Father not only congratulates Father Cagnacci on the "Carmina," which he had sent him for both of his jubilees, but also the whole Society—"SOCIETATI JESU ITIDEM GRATULAMUR, QUAE FACULTATEM ISTAM TUAM MATER SOLLERS ALUIT LIMAVITQUE." Our readers will not forget that they have had proof of the skill of Father Cagnacci in the beautiful "Carmen Seculare" which opened our last number.—*Ed. W. Letters.*

BOOKS OF INTEREST TO OURS.

RECENT PUBLICATIONS.

Constitutiones Societatis Jesu, Latine et Hispanice, cum earum Declarationibus. Matriti, 1892, Typis Aloysii Aquado 1 vol. folio, pp. xiv.–420.

This magnificent edition of the Constitutions has been published by order of our late Very Rev. Father General at the request of the twenty-third general Congregation. An edition of the Constitutions, in the original Spanish and Latin, was first published by order of Father Acquaviva in 1606, but it has become so rare that very few amongst Ours have ever seen it. It is this edition, under the care of the Assistant for Spain, Padre de la Torre, corrected and thoroughly revised, which has been reproduced. The size of the original page (a large folio), the size of the type, and the numbering of the pages is the same in both editions, so that he who reads the new edition may be sure of having a faithful reproduction of the old one. The Spanish text is a reproduction of the original manuscript or autograph, which it is believed St. Ignatius wished to be communicated to the Society, and which was approved by the first General Congregation and by Gregory XIII. The corrections in St. Ignatius' own hand, as well as those of Father Polanco, are carefully noted at the bottom of each page, and the greatest care has been taken to reproduce the original autograph. The Latin text, which faces the Spanish on the opposite page, is the text as published by Fr. Acquaviva and approved by the fifth Congregation, along with *Animadversiones*, at the foot of each page, now published for the first time. These *Animadversiones* were compiled in great part by fathers appointed at the Gen. Congregation, while some have been added by Fr. de la Torre and his assistants by the authority given to the Very Rev. Fr. Anderledy in the twenty-third Congregation. In his beautiful preface Father de la Torre gives us a very valuable history of the different editions, which he further completes in a series of appendices. It was V. Rev. Fr. Anderledy's belief that the publication of the Spanish text would add much to the explanation of the Latin and be a great help for future editions of the Constitutions when such should be demanded by the Gen. Congregations. None of our houses, therefore, should be without this work and we would advise that it be procured without delay before the edition be exhausted.

Commentarius in Decem Partes Constitutionum Societatis Jesu. Opus Manuscriptum : Composuit AUGUSTINUS OSWALD, *Soc. Jesu Sacerdos*—Désclée, de Brouwer et Socii. Insulis, 1892, pp. 876, large octavo.

We have already announced the publication of Father Oswald's commentary on the Institute in the WOODSTOCK LETTERS ; and we are now in a position to give a more extended notice of this excellent work. As Father Oswald has been well nigh twenty years Instructor of Tertians, we could only expect the very best from him on this subject of the greatest interest and importance to the Fathers of the Society; and we are happy to say that our high anticipations are perfectly realized.

Father Oswald in his commentary follows the order of the Constitutions. He carefully analyzes each part and chapter and supplements and illustrates them with the pertinent citations from the apostolic letters of the Popes, the decrees of the general congregations, the general and special rules, ordinations, instructions, and responses of the Generals, and the most approved commentators on the Institute. The pertinent passages are mostly quoted in full, so as to make the reader thoroughly acquainted with the original sources without necessitating him in each case to have recourse to the text. Thus we learn the Institute from the words of the Institute itself, which have always a special charm, and breathe the spirit of St. Ignatius and of the Society with more force and efficacy than any words that could be substituted for them.

There is a charming modesty, objectivity, and simplicity in Father Oswald's manner of treatment. He rarely puts forth his own opinions, but allows the Institute to speak for itself. His reflections are brief and few, and, as it were, mere corollaries or obvious remarks, arising from the subject in hand. He avoids all attempts at style ; yet his Latinity is lucid, forcible, correct, and not without grace. The only thing we could find fault with is the Index, which is rather incomplete, taking in only the general headings. This we attribute to the fact that the printing had to be hurried owing to the approach of the General Congregation for which the work was in demand ; and it is to be hoped that in a future edition this defect, as well as the minor ones to which the author himself refers in his preface, will be remedied.

Without entering on special features of Father Oswald's commentary we can safely say, that it cannot fail to become a powerful means of promoting a thorough knowledge of the Institute in the priests of the Society, and thus indirectly of advancing the study and practice of those virtues that are peculiar to our manner of life. The Society is really indebted to Father Oswald for this excellent work ; and we hope that no house of the Society will be without one or more copies of it. It is sure to be eagerly read and studied.

De Petri Joannis Perpiniani vita et operibus (1530-1566) disserebat P. BERNARDUS GAUDEAU, S. J.—Parisiis, Retaux-Bray, 1891, in 8vo, pp. ix.-207.

Those of Ours who read "A Method of Studies before the Ratio," in the present number, will be glad to know where they may learn more of its author—that distinguished Jesuit of the sixteenth century who died at Paris at the early age of thirty-two, after having taught with distinction rhetoric at Lisbon, Coimbra, Rome, and Paris. The dissertation cited above, which has just been issued, will tell them all that is known; for Père Gaudeau, with a patience worthy of all praise, has collected all the biographical and bibliographical details in regard to Perpiñan which have come down to us. In an appendix he has also published a great number of literary fragments and letters hitherto unknown. Père Gaudeau devotes the greater part of his dissertation to a study of the works of Perpiñan. His appreciation is just and moderate; while he brings out the remarkable qualities of the great rhetorician he does not gloss over his faults. We should add that Père Gaudeau writes in correct and often elegant Latin. —*Prècis Historiques.*

Les Martyrs de Salzette et les Venerables Baldinucci et Realino. Louvain, J. B. Istas, imprimeur-editeur, 1893, pp. viii.-156. 1 vol. 8vo.

For a copy of this sketch of our new martyrs and blessed we are indebted to our Belgian correspondent Père Cooreman. This work was published before the Beatification, which took place at the end of April, in order to give to the public a short account of these holy ones, there being no, or scarcely any, lives of them in French. They form, as the author tells us, a pretty complete picture of each life and will suffice until the larger lives have been compiled. We think that hardly any one will take up these lives without reading them through with great interest. There is enough in these one hundred and fifty pages of large clear type to give us a clear conception of each of these sterling souls, and even to enkindle our enthusiasm for their noble martyrdom and heroic lives. Of the Blessed Baldinucci we have already given an account in a previous number, and in the present number will be found a sketch of the martyrs of Salzette. Realino was called to the Society in his thirty-fourth year and, like his countryman, St. Hieronymo, he lived to the age of eighty. Few of the lives of our saints are filled with so many apparitions of our Lord,. his Blessed Mother, his guardian angels, and holy patrons. Our Blessed Lord himself first appeared to him to detach him from the world, then, as he himself tells us, he sent his angel to visit him, and finally in answer to a fervent prayer to Mary she appeared to him and ordered him to enter the Society of her Son. At least twice during his life he enjoyed the same privilege as the little Stanislaus of holding

in his arms and pressing to his heart the Divine Infant. Want of space keeps us from saying more, but we trust what we have said will induce some one to put these beautiful lives in an English dress. Nothing could be better to give Ours some knowledge of our new blessed and patrons.

Jesuiten-Fablen. Ein Beitrag zur Culturgeschichte, von BERNARD DUHR, S. J., 1 vol. in 12mo, pp. viii.-832. Freiburg in Breisgau, Herder, 1871.

We call the attention of our readers to this refutation of the many charges invented by our enemies against the Society. Many of us are called upon, especially to-day, to refute just these fabricated and absurd charges. Few indeed have time to consult the great histories, and fewer of us still have or know where to find them. Father Duhr's *Fablen* gives a ready means of refuting at once these calumnies which are renewed every day. An alphabetical index of the subjects and the persons named, made with great care, makes it easy to find in an instant any fact or person spoken of. The great value of the work may be known from the following titles of a few of the thirty-four chapters into which it is divided: The Poisoning of Clement XIV. (III.); The Monita Secreta of the Jesuits (VI.); The Education of the Jesuits (V.); The Society obliges its members to commit mortal sins (X.); The Suppression of the Order (XVII.); The Jesuits Poisoners (XIX.); A Terrible Oath (XXX.); etc., etc. The *Prècis Historiques* has asked for a French translation and we are convinced that an English rendering would be of value to many of Ours.

Vida, Ejemplar, y Santa Muerte del Hermano Dámaso Ripoll, escolar aprobado de la Comp. de Jesus, par el P. VICENTE AGUSTI, S. J. Barcelona, Libreria de Subirana, 1890. 1 vol. 16mo. pp. 192.

This charming little life of one of our young scholastics of the province of Aragon has lately been published. The young religious, by name Dámaso Ripoll, was born in 1870, entered the Society in 1885, and died Nov. 10, 1889. When a student in the world he was remarkable for his innocence of life, his unaffected piety, and the rare talents with which Heaven had blessed him. He frequented our College of San José, at Valencia, where he obtained the highest honors in his classes, and on two different occasions carried off the first awards in the government competitions. Very Rev. Father General Beckx, hearing of his great success, sent him as a mark of esteem his portrait, to which he added his autograph.

During the short period he lived in the Society, not more than three years, such was his affability of manner, his love for our holy rule, and the practices of the Society, that he won for himself the esteem of all with whom he came in contact, and he was looked up to as a model scholastic, novice,

and junior. He was a faithful imitator of St. Berchmans, whom he had chosen from his childhood as his advocate and exemplar. This little life written at the earnest request of those who knew Br. Dámaso Ripoll, will undoubtedly prove interesting to every pious reader, but more especially to the young Catholic student, to whom it will point out the true path to sanctity.

Père Sommervogel, as a proof of the interest he takes in the LETTERS and especially in the Book News, sends us the following list of valuable MSS., many of them real relics, which are still preserved, in our novitiate at Starwies, of the province of Galicia :

Autographa quæ in nostro Collegio Starawies habentur :

1. S. P. N. Ignatii, Litteræ patentes, quibus Patri Oliveris Manaræo facultates a Sede Apostolica Societate concessas S. Pater communicat a 1552.

2. S. P. N. Ignatii pagella idiomate hispano scripta ex codice quadam erepta, ut patet ex numero 21 pagellæ apposito. Additum est testimonium A.R.P.Roothaan de autentia.

3. S. Francisci de Hieronymo epistola ad Dominam quamdam Euphresian Pignatelli.

4. Ejusdem Sancti, fasciculus duodecim pagellarum, ex operculis epistolarum consutus, in quibus Sanctus conciones aliquot Quadregesimales italico idiomate enarravit.

5. Beati Andreæ Bobolæ formula professionis.

6. Beati Petri Canisii epistola scripta Friburgi Helvetiorum die 26 Septembris, 1593, ad Patrem Georgium Salvium, Dilingani Collegii tunc rectorem, in qua ei varia de gubernatione et de propriæ perfectionis cura impertit monita.

7. S. Joannis Berchmans libellus constans 26 pagellis, continens præparationes ad quædam festa et rationem conscientiæ redditam in Decembri, 1620, et annotationes de variis virtutibus vitiisque oppositis.

8. Ven. Roberti Bellarmini Cardinalis ad R. P. Fridericum Szembek Cracoviam.

9. Ven. P. Nicolai Lancicii ratio conscientiæ reddita anno 1641, R. P. Gregorio Szelecio Provinciali Bohemiæ, relata a P. Boguslao Balbino in vita V. Patris Lancicii, l. 1, c. 21.

10. Ven. P. Nicolai Lancicii litteræ, quas anno 1633 cum esset Provincialis Lituaniæ, finita visitatione, ad omnes Superiors dedit Nesvisii 19 Decembris.

11. Ven. P. Druzbicki, *a*) parva charta in qua tractatur argumentum pro existentia Dei, *b*) fasciculus 4 chartarum, complectens imprimis contemplationem quamdam de cœlo, sive exercitium cultus Sanctorum super textum D. Bernardi, ex sermone 62 in Canticum, quem P. Druzbricki ab initio describit, ac deinde suo modo prosequitur. Porro varios conceptus de Matre Admirabili.

The 4th vol. of the *Bibliothèque de la Compagnie* by Père Sommervogel has been issued. It contains the words from "Haakman" to "Lorette." We learn from the author himself that an erroneous notion about the price of the "Bibliothèque de la Compagnie de Jésus" has got abroad in some of our houses. Some of those who have already subscribed think the price will shortly be raised. This is not correct. The price is to remain the same, viz: $6. per volume, whether as yet issued or not, for all those whose subscription comes in before next July 1. For those who subscribe after that date, the price will be $8. per volume.

We regret to say that many of our American Colleges have not subscribed to this valuable work.

Idea Theologiæ Asceticæ. P. F. Neumayer, S. J., opus postumum. Parisiis: Apud Retaux, 1893, 1 vol. 16mo, pp. ix.-152.

This is a new edition, the seventh in Latin, of Father Neumayer's classical work. It has been edited with great care by Père Rivière of the *Etudes* who has given us a short life of Fr. Neumayer and added a valuable appendix *De Virtutibus* compiled from the *Summa* of St. Thomas and the *Semita Perfectionis* of Patris Dirckinck. Père Rivière speaks of the German, French, and Italian versions of this little work, but says nothing of our English version, "The Science of the Spiritual Life" by Father Francis Neumayer, S. J., in 16mo, pp. x-103. London: Burns & Oates, 1876.

Moniteur Bibliographique de la Compagnie de Jésus. Fascicule VII. July–December, 1891.

We welcome this new number of the "Moniteur." Each number becomes more complete and hence more valuable. The object of the Moniteur being to keep the Society informed in regard to the literary labors of Ours, and being exclusively for the Society, should have the support of all our houses. It contains announcements of the works published by Ours throughout the world, and thus forms a supplement to Father Sommervogel's monumental Bibliothèque. Ours can help the editor in two ways: (1) By sending him, rue Monsieur 15, Paris, notice of any work or article published by Ours. How to do this and what to send is fully described in the March number of the Letters, p. 128. (2) By getting our houses to subscribe. The price is but $1.00 a year, and the money will be collected through the procurator of the province. Should any one have difficulty in sending a subscription, he has only to forward it to us and it will be at once sent to the Moniteur.

Histoire du R. P. Clorivère, S. J. Par le P. Jacques Terrien, in 8vo, pp. viii.-725, Paris, 1891. Price five francs.

This life is very valuable as an historical work, since Père

Clorivière lived at the time of the Suppression and was chosen in 1811 by Father General Brzozowski to restore the Society in France. It contains many documents hitherto unpublished and the correspondence of the Father with many persons of note, and especially with Father General. Père Terrien, the author, is already known to many of Ours by his little book on Death in the Society, a translation of which was published at Woodstock, under the title: "To die in the Society a certain pledge of salvation."

A new Menology is published. entitled: "*Le Mènologe de la Compagnie de Jesus, Assistance de France* par le R. P. Elesbau de Guilhermy, editè par le P. Jacques Terrien. It is in two volumes and may be obtained from Br. Lavigne, 35 rue de Sévres, Paris, for thirty francs.

The following articles by professors of Woodstock College have appeared since our last issue: *The late Cardinal Zigliara* and the *Wage Question*, by Father Holaind,—the leading article in the "American Ecclesiastical Review" for June; *The Apocryphal Gospel of St. Peter*, by Fr. MAAS, and *The Decimal System* and *Scientific Notes*, by Father FREEMAN, in the April "Catholic Quarterly."

Father Maas' article in the "Catholic Quarterly," for April, as well as Father Freeman's, received great praise from a review in the "Independent" for May 18.

The third volume of the *Commentarii in Exercitia Spiritualia*, auctore ANT. DENIS. S. J., has just been issued. The author died last autumn but the publishers have sent out a circular stating that the work will be continued and that the last volume, the fourth, will soon be published. But 1000 copies have been printed and it is *ad usum solius Societatis.*

ACKNOWLEDGMENTS.—We have received the following books for which we beg leave to express our most sincere thanks: From Fr. Oswald of the German Province, *Commentarius in Decem Partes Constitutionum;* from Fr. Cooreman of the province of Belgium, *Les Martyrs de Salzette;* from Père Rivière, of the *Etudes*, Paris, Neumayer, *Idea Theologiæ Asceticæ*, *Moniteur Bibliographique*, *Fasicula vii.;* from Fr. Moore, San Remo, Italy, *Founding of the Mission of California;* from Padre Capelletti, Mexico, *Resumen de las Observaciones Meteorologicas* in 1892; from Padre Luis I. Fiter, Barcelona, Spain, *Congregacion de la Immaculada Virgen Maria y San Luis Gonzaga;* from Octavius Cagnacci, Portorè Croatia: *Nunc est canendum*, Latin poems for the Episcopal Jubilee of Leo XIII.

BOOKS IN PRESS OR IN PREPARATION.

Father Maas has finished the first volume of his new work and Benziger promises to have it ready in October. It is entitled "Christ in Type and Prophecy," and purposes to show how our Lord is foretold in the Old Testament, especially in the Psalms and in the Prophets. The work will consist of two volumes, the second will not be ready before a year from next September.

We are glad to announce that our appeal to have the *Breve Noticia del Instituto de la Compañia de Jesus por el P. Cervos, S. J.*, translated, has met with success, and that the translation is being made by a Father of the Society who is well qualified for it. It will probably be published by Benziger in the spring or summer of 1894.

The July number of the "Catholic Quarterly" will contain an exhaustive article on "The Limits of Papal Infallibility," by Father James Conway of Woodstock College.

ANSWERS TO QUERIES.

I. In the provinces of Belgium and of Holland the name "Nepomucene" is always added to "Sancte Joannis" in the litanies, but we know of no document authorizing us to do so. —*From Tronchiennes.*

I saw in 1887, at the *Archivo general central de Alcalá* (Spain), an original letter from Very Rev. Fr. Francis Retz, which declared that St. John Nepomucene should be considered hereafter a protector of the Society, that his Mass should be said by our priests, and Communion received by those not priests on the 16th of May, on which day a plenary indulgence might be gained. This letter is dated, March 22, 1732. It is true, nothing is said about the insertion of the name in the Litanies, but it is extremely probable that this addition has been made on account of the special devotion of the Society to this saint.—*Père E. M. Rivière*, of the *Etudes, Paris*.

II. Primus Pater Societatis qui primo in hanc Fœderato rum Statuum regionem appulit, est Pater Petrus Martinez, oriundus in Celda in diœcesi cæsaragusta (Saragossa) in Hispania, huc missus a Sto. Francisco Borgia ad instantiam Philippi II., et occisus ab Indianis Floridæ in insula Tacatacuru (nunc vero Cumberland) ad ostium fluminus *St. John*, non procul Jacksonville,—die 28 Septembris, 1566, paulo postquam appulisett,—Primus Missionarius et Martyr Societatis in his statibus, ac decimus septimus Martyr a condita Societate (Vide P. Pfister, Catalog. Omnium Martyrum Societatis—

item Shea. "The Catholic Church in Colonial Days," vol. 1. page 142, ubi est effigies hujus martyris. Cf. WOODSTOCK LETTERS, vol. xiii., p. 383.—*Fr. Aloysius Brucker, Denver, Col.*

III. The first missionaries in Upper California were Carmelites. They came with Don Sebastian Viscaino in 1602, and celebrated Mass on the shores of a bay which the explorer called in their honor Carmelo. They did nothing else. The first real missionaries in Upper California were Franciscans, who arrived in 1769 under Junipero Serra. The Jesuits had been in Lower California, but had been expelled in 1767, being replaced for a time by the Franciscans, who themselves in 1773, were replaced by the Dominicans. The Franciscans ceased to be missionaries strictly so called in 1833, when the Mexican government secularized all the California Missions. The first Jesuit in Upper California was Father Michael Accolti, who arrived in San Francisco with Father John Nobili in 1849. He came from the Oregon Mission in response to an invitation from Father Gonzales, who was then Administrator of California. Owing to the unsettled state of things, he and Father Nobili at first labored without any fixed parish. Just as Father Gonazles was about to arrange for two other Jesuits to labor in the lower part of the state, seven Fathers of Picpus arrived at San Francisco, in 1856, and to them this portion was alloted. On the appointment of Bishop Alemany, in the following year, the Jesuits were given the parishes of San José and Santa Clara with outlying missions, and shortly afterwards a parish in San Francisco. Santa Clara College was founded by Father Nobili in 1851, and Saint Ignatius College by Father Maraschi in 1855.—*Fr. George O'Connell, Denver, Col.*

IV. The assertion that Father Balthazar Alvarez obtained the favor *not to be canonized*, seems to be a fable, like that of Suarez or Bellarmin being buried alive. Father Gonzales Silveira, a Portugese, martyred near the present Zambese, the 15th or 16th of May, 1561, is said to have obtained this favor, but he has already been declared venerable by the Congregation of Rites and may yet become a Blessed.—*Fr. Brucker.*

V. It is asked why progress is not made in the cause of Fr. De La Puente.

Answer. The cause is progressing and he is the third in the list of those to be beatified, coming immediately after the Venerables Anchieta and La Nuza. Miracles alone are wanting.—*Fr. Brucker.*

VI. We have received no answer to this Query.—i. e., about Washington being received into the Church before his death by Fr. Neale.

VII. This query may be answered thus: Fathers Kino

(Kiihn) and Salvatierra, afterwards so distinguished as the founders of the Lower California Mission, pushed in the present Arizona as far as Tumacacori in 1691, and as far as Bac the next year. In 1694, Kino explored the Gila Valley. The town of Tubac or San Ignacio was established in 1752. We find Father Espinosa in charge there in 1763, remaining till the Jesuits were expelled in 1767. Tumacacori was a *visita* of Bac. Details are meagre, but it is probable that Kino or Espinosa discovered the mines. What we know on the subject is found chiefly in H. H. Bancroft's "Arizona and New Mexico." See also Shea, "The Catholic Church," vol. 1, p. 529 and following.—*Fr. George O'Connell, Denver, Col.*

VIII. For about ten or twelve years preceding the suppression of the Society, Fr. Ricci wrote repeatedly, enjoining certain prayers to ward off impending calamities. Among the prayers enjoined was the Litany of the Blessed Virgin, which was to be recited before the Litany of the Saints each day. The last letter of Fr. Ricci commanding the continuance of those prayers is dated 1773. Now it is *very probable* that the Society in Russia continued this practice during the time of the Suppression, and that at the restoration of the Society in other countries the practice was resumed by the old fathers who re-entered. Hence, it is very probable that there is no *document* enjoining the recitation of the Litany of the Blessed Virgin as a *permanent* thing.—*Père Genis, Tronchiennes.*

(1) The congregations held in Russia by Very Rev. Fr. Brzozowski recommended, that on the eve of the feasts of the Blessed Virgin, the Litany of Loretto be said before the Litany of the Saints (*Les Jesuites de la Russie Blanche*, tom. 2, p. 141, note). (2) Père Godinot, Provincial of France, wrote in his encyclical of Nov. 9, 1821, appendix 1, the following: "4° Singulis diebus, litaniæ B. Virginis recitentur ante litanias omnium Sanctorum, ut simus magis conformes usui in aliis provinciis existenti." Remark that Père Godinot wrote this on his return from Rome after the election of Very Rev. Fr. Roothaan.—*Père A. Vivier, Paris, France.*

QUERIES.

Hereafter to facilitate reference, the Queries *will be numbered consecutively. The last one in the March number was VIII., so that the first one in the present number is—*

IX. Who was the first native of the territory now forming the United States to enter the Society?

X. When, why, and by whose authority, was the prayer to St. Joseph added to the prayers at the end of the Litanies?

XI. Quisnam censeri debeat princeps inter auctores qui Ciceronem commentati sunt; qui proinde uberiore cum fructu consuli possit a Magistris Rhetorices et Junioribus nostris, ad hauriendam Ciceronianam eloquentiam?—Hujuscemodi autem opera ubinam obtineri queant?

OBITUARY.

Father Francis Xavier Wippern.

The Reverend Father, of whose life a notice is here given, was born on the 25th of June, 1815, near Hildesheim in Hanover. His godfather, Rev. Francis Lüsken, formerly president of the seminary of Hildesheim, was an ex-Jesuit who had been secularized at the suppression of the Society. Fr. Lüsken was a man of great zeal and energy, whose love for the Society survived the suppression. He re-entered before his death and ended his days in the bosom of the restored Society.

At an early age, young Wippern was bereft of his mother and given in charge of a tutor, who was none other than his godfather, Fr. Lüsken. When the master is able and the pupil apt, much progress may be expected. So it happened in the present instance. The reverend father trained his godchild not only in the ways of piety but also in the elements of the Latin tongue, and laid the foundation for that excellent knowledge of the classics for which Fr. Wippern was afterwards justly noted.

On holidays the master and his pupil walked forth into the groves and meadows that surround the city of Hildesheim. Their conversation was, in general, about the Society of Jesus, its past glories, its great downfall, and its unexpected resuscitation. The instructions of the master were well received by the pupil and made a lasting impression on his mind. Add to this another event which exerted a great influence on the character of our student. At that time an eloquent priest attracted large audiences to the cathedral of Hildesheim. The eloquent priest was none other than Father Peter Beckx, then a novice of the Society, who in due course of time became its highly revered General for many years. As a regular attendant at these lectures in the cathedral, our student learned to distinguish the precious from the vile, and to prize heavenly things according to their value. Need we wonder that a vocation to the Society was the result of all these spiritual influences! Need we wonder that young Wippern on finishing his collegiate course of studies resolved to forsake the world and to wear the livery of the Society of Jesus!

Like a second Stanislaus he journeyed on foot the long distance from Hildesheim to the mountains of Switzerland,

where, in the city of Brieg, he entered the novitiate. This was in the year 1833. For him the change from the world to the cloister was less striking and arduous than for many others. He had been nurtured for years with the spirit of the Society, and adapted himself, therefore, almost spontaneously to the ways of novice life. He was of a gentle disposition, always cheerful, yet at the same time moderate, ever ready with a smile even in his old age. His regular features, his scholarly bearing with something of the nobleman, and his thorough knowledge of three modern languages—all these reminded one of the gentleman of the old school.

After finishing his novitiate he began the course of his studies and was ordained in 1846. The following year we find him as professor of rhetoric in our college of Sion in Switzerland. But even at this period of his Jesuit life he wished to go to the United States, and labor there for the glory of God and the good of souls. An unforeseen event hastened the fulfilment of his desires. In 1847 the Jesuits were exiled from Switzerland, and Fr. Wippern in company with Fr. Weber of happy memory, and Fr. Tschieder, who still survives as a memorial of those dangerous times, landed in 1848 on the hospitable shores of the new world. In 1850 we find his name in the catalogue as professor of philosophy in the Athenæum of Cincinnati. Later on, he taught philosophy in St. Louis University from 1854 to '57. In 1858 he was pastor of St. Mary's Church, Cincinnati. At this time a scholasticate was opened for the Mission of Missouri. The building was situated at some distance north of the city of St. Louis, in a place called College Hill, on an eminence overlooking the broad valley of the Mississippi and the woodlands of Illinois. Fr. Wippern was superior and professor of the new institution. He labored there for two years, teaching philosophy and theology. Here he exerted himself beyond his strength. To recruit his shattered health he was sent to our college in Bardstown, Kentucky, where, besides some hours of teaching, he endeavored to perfect himself in his studies.

However, his stay in Kentucky was of short duration. In 1862 he was sent to St. Louis to assist Fr. Weber at the German church of St. Joseph. Here he gained in a short time the love and esteem of the parishioners. He founded a dramatic society for young men, which he kept in a flourishing condition for almost twenty years. For many years he prepared the numerous children of the parish for their first Communion. His instructions and sermons were listened to with pleasure and fruit. He had a great love for the poor and visited them frequently. His rounds through the large tenement houses are still remembered by the people.

His visits were not restricted to the Germans. Catholics of all nationalities within his district were visited and treated kindly by him, and they all appreciated his kindness. When-

ever he entered the yard of one of those large houses, the children scattered immediately and ran to tell their mothers that Fr. Wippern was coming. His entering the house was like a ray of sunshine. The poor detailed to him their woes and felt relieved.

He had opened a bureau for placing servant girls in good families. He looked upon this as a very important work for doing good. He persevered in it till his old age. During the last years of his life he was unable to say Mass—a swelling of the feet rendering him unable to stand at the altar. But his cheerfulness never left him. In his last sickness he was not only patient, he was patience itself. He accepted quietly and with a smile what was offered to him, and seemed to have no wants. His death, which was caused by general weakness, occurred on the 10th of July, 1892 at 5.55 P. M. He had repeatedly been fortified with the sacraments of the Church. The news of his death, though not unexpected, caused a pang of grief in the hearts of all that had known him. The men of the parish formed a guard of honor around his coffin from early morning till late at night. At the funeral service on the next day, July 12, a great concourse of people thronged the church, and in the sanctuary a large number of priests had gathered to honor the memory of one whom they had known and esteemed so long. The mortal remains of Fr. Wippern were taken to Florissant and buried in the graveyard of the novitiate, where, in company with Frs. De Smet, Weninger, and Damen, they await the dawning of the day of resurrection.—R. I. P.

Brother Joseph Montegazzi.

Brother Joseph Montegazzi was born in Brescia in Lombardy, August 3, 1827. Of his early life we can gather but meagre details. The doors of the Jesuit novitiate of the Turin province opened to welcome Joseph Montegazzi, August 4, 1842. In the summer of 1848 a band of missionaries of the province of Lyons bound for New Orleans came to Chieri in quest of brothers. God inspired our generous brother to offer himself. The missionary duties for him began already on ship board, for he cooked the meals of his companions and he must have acquired considerable proficiency in the art as the voyage lasted over two months. New Orleans was reached Dec., 1848. He needed all his fervor to face the difficulties of his new career. The noble band were obliged to take up their abode with the archbishop until a house could be built for their use. They took possession of their new home in February, 1849. Not to mention the vexations incident to the acquiring of a new language, Br. Montegazzi found himself in a rude frame dwelling, unfurnished, wanting in the most essential comforts of life, and himself the

only lay brother in the house. It required no ordinary virtue, moreover, to settle down in a city that was subject to the ravages of yellow fever. The city at that time was confined within narrow limits; to the right and left were plantations and back from the river the swamps stretched indefinitely. The brother entered upon his duties as cook, buyer, dispenser, etc., with a hearty good will. By his persevering efforts the house and its surroundings soon took a more cheery aspect.

When a young man he had learned the trade of a bricklayer. He turned this knowledge to advantage by replacing the plank and unsightly mud around the house with a neat brick walk. As the college expanded with the growth of the city it became necessary to increase the community and one by one Br. Montegazzi was relieved of his overburdening offices. During the civil war he was still cook, buyer, and dispenser, and his heart was more than once saddened by his inability to obtain provisions. In the yellow fever epidemics of 1853 and 1873 he was stricken with the dreaded disease, but his strong constitution bore him safely through the crisis. It was on the second occasion when convalescent that he was sent on a visit to Springhill for two weeks, the only instance in forty-four years of his residence in New Orleans that he left the city. He remained in the kitchen until the year 1888, filling out a period of forty years as a cook, no slight tribute to his virtue. The office of dispenser he retained up to his death. During the last year of his life it was evident that old age was weakening his once vigorous frame; sleep would overtake him at all hours of the day, and the tottering legs would often refuse to obey the will. He himself recognized his increasing feebleness and half jokingly, half seriously would exclaim: "No force on the side." Still he persevered and would not be relieved, he even rose at 4 o'clock, a practice he had unfailingly kept up for forty-four years.

An affection of the brain hastened his end. Early in November he took to his bed never to rise from it again. His mind began to wander and advantage was taken of some sane moments to administer the last sacraments, which he received with edifying fervor and resignation. He slowly sank, conscious moments became less frequent, and on Nov. 28, after a day of unconsciousness and a night of agony, he yielded up his soul to God.—R. I. P.

Brother Thomas Gormly.

Brother Gormly was born in New York City, April 8, 1832. During his youth and up to the time of his entrance into the Society, he was remarkable for his piety and devotion to his religious duties. He often expressed the wish to consecrate

his life wholly to God's service, but was advised to remain in the world and care for his aged mother. At her death he applied for admission into the Society and was received Oct. 29, 1871. He made his novitiate at Sault-au-Recollect in Canada, and whilst engaged in his first training for his work, he edified all by his fervor and regularity. Before his entrance he was proprietor of the valuable property situated on the southwest corner of 5th Avenue and 16th street, New York. This he afterwards disposed of in favor of St. Francis Xavier's College. He spent most of his life in the Society at St. Francis Xavier's, doing the work of a plumber, which trade he learned while in the world. The service he rendered to the house in this occupation was invaluable; he was perfectly familiar with every part of the many buildings, and when an accident occurred to the water pipes he could locate it immediately. It is known that he rose from his bed on many a bitter cold winter's night to shut off the water supply of some out of the way pipe. His usefulness in this direction can be seen from the fact that after his death water pipes were frequently bursting in many parts of the house and no one seemed to be able to tell exactly where to locate the leak.

Brother Gormly was one of those quiet, unobtrusive men, who by the unconscious loveliness of their lives seem to be born for the purpose of edifying those with whom they came in contact. He was an example of those virtues which should adorn the perfect lay brother of our Society. His attention to poverty was exact in the extreme; no one ever heard him utter an uncharitable word; he was always kind and attentive to the wants of others. Those who were his superiors bear testimony to his ready obedience and deep humility. His companions have nothing but praise for him. As one expressed it: "He was a kind friend, an edifying brother, and a man of God."

For the last ten years of his life Br. Gormly was a constant sufferer from a complication of diseases, and yet, when he was in the most intense pain, he never uttered a complaint, but accepted his sufferings as a gift from the hand of God. He was a man who had thoroughly mastered the principle, that all the ills endured here below for Christ's sake, are but so many bright jewels in the crown of immortality. He often used to say: "What matters it how much we suffer, perhaps we will be dead to-morrow." He made use of these words in recreation the very day before he died.

Br. Gormly's death was caused by suffocation during the fire which on Jan. 1, 1893, wrecked the theatre and many of the rooms of St. Francis Xavier's College, New York. He was very unwell that morning and, although he dragged himself to the chapel to receive holy Communion at the community Mass, he returned to his room to lie down immediately after breakfast. When the alarm of fire was given he proba-

bly left his room and tried to find his way down stairs; but, as the corridor was filled with smoke, he wandered into the room of one of the fathers which was on fire, and there he became exhausted. He was found lying unconscious on the bed; he died a few moments afterwards.

We can feel sure that his was not an unprovided death; for when we consult the beautiful and prayerful life he led, we are constrained to say that his was the lot of the blessed who die in the Lord.—R. I. P.

Brother Edward O'Farrell.

On the 21st of February, we laid Brother Edward O'Farrell to rest in the old wind-blown cemetery on the prairie. He died Monday, 20th, A. M., of pneumonia contracted about a week before. The last sacraments were administered to him Sunday afternoon, although there seemed to be no immediate danger.

Brother O'Farrell was born in Parish Castlegregory, County Kerry, Ireland, on the 6th of April, 1839, the oldest of ten children. He came to this country in the year 1863, and settled with his parents in Boston, Mass., on the 13th of May. Before his entrance into the Society, he followed various avocations in different parts of the country. After working for two years in the Boston Gaslight Co., he removed to North Hoosick, Rensselaer county, N. Y., and went to work in a woollen mill. When this failed he worked for a time in the Walter A. Wood Mowing Machine shops. Settling in April, 1868, in Blackinton, Berkshire County, Mass., he learned the trade of spinner in the Blackinton Woolen Mills, and worked at it until May, 1869, when he came west to Salix, Woodbury County, Iowa, where he bought 166 acres of prairie land and broke it.

Brother Edward O'Farrell entered the Society Jan. 3, 1881, and after spending about eighteen months at the novitiate at Florissant, was sent to St. Louis, where he soon after took his vows. He lived in St. Louis for about four years, from 1883-1886, as refectorian and porter. Thence he was sent to Detroit, where he was stationed during the year 1887. While there he was troubled considerably with rheumatism and varicose veins. During his stay at Osage Mission, 1888-1890, he filled the offices of buyer, refectorian, and dispenser. Here his ailment almost entirely disappeared. From Osage, he was again sent to St. Louis, and thence transferred to St. Mary's College, Kansas, where he was put in charge of the boys' refectories. He took his last vows in St. Louis on Aug. 15, 1891.

His life in the Society was that of an humble, laborious lay brother. Simple, obedient, diligent, he was a man according to the spirit of the Society. Though apparently

strong and sturdy, he had his bodily ills, but he was resigned to the will of God, and ever ready to do the work enjoined him. Though he seemed naturally quick tempered, he had obtained such a mastery over himself that he was considered by all who had any dealings with him, most amiable and obliging.

He was a quiet, unassuming brother, whose chief delight on recreation days and during free time when his other duties permitted it, was to make beads and repair them. His death was comparatively speaking sudden, yet not so sudden as to find him unprepared. Let us hope that the Queen of the holy Rosary, devotion to whom he was piously instrumental in spreading, has already led him to the arms of Jesus his guide and Saviour. May his soul rest in peace.

Mr. Eugene M. Paillou.

On March the 5th of the present year, Mr. Eugene M. Paillou died at the residence of our Fathers in Old Albuquerque, New Mexico. Thither he had gone for restoration of health, but he received instead a call to everlasting life.

Eugene Paillou was born in Belleville, Ill., August 11, 1857, and at an early age removed with his parents to St. Louis, Mo. In due time he became a student at the old St. Louis University, and without a thought of his future vocation, he entered the commercial course. Whilst at College, he, with two fellow students, helped Fr. Hayes to start what afterwards became a very successful literary association, known as the St. Mark's Academy.

When Mr. Paillou finished his college course, he may have felt a liking for the religious life; nevertheless he was convinced at the time that it was his duty to assist his parents in the education of his younger brothers and sisters. Accordingly, he secured a clerkship with the O. & M. R. R. Co., and after spending some years in their employ at St. Louis, he was transferred to the company's office in Cincinnati. An earnest sodalist from his college days, Mr. Paillou, on settling in his new home, became a member of the Senior Sodality of St. Xavier College and attended the Sunday afternoon meetings steadily and punctually.

After several years spent quietly, yet with ever deepening piety, he felt certain that God was calling him to the priesthood in the Society. Once this conviction became settled, he began to act upon it, notwithstanding the grave difficulties in his way. He was now twenty-six years of age; he had never studied Latin, and he had reasons to think that he should have little natural liking and aptitude for a matter so necessary. There were difficulties too, on the part of his relatives, but he arranged his affairs with the business-like despatch and method which characterized him, and was re-

ceived on application, the examiners rightly judging that shortcomings in the matter of studies could be made up for afterwards, and were more than compensated for by the applicant's nobility of character and sterling worth.

Mr. Paillou arrived at the novitiate Feb. 11, 1884, and, that evening, began his first probation by joining the members of the community in the exercises of the annual retreat. In August, 1885, Mr. Paillou began his three years of juniorate, and on the feast of St. Joseph, seven months afterwards, he had the happiness of pronouncing his religious vows. His cheerful, patient study was a long act of faith ; unassisted by the stimulus which decided success gives, he plodded on unflaggingly, recognizing and acknowledging his limitations but giving no place to discouragement.

In the summer vacation of 1888, he was sent to Chicago, and there found a pleasant field for his energetic zeal during the two years of his teaching in the North Side Academy.

On the discontinuance of the North Side Academy, Mr. Paillou began the course of philosophy at the scholasticate in St. Louis. While thus engaged, his virtue shone with increased brightness. He had felt no small consolation in the work of teaching, but now his constant, persevering labor seemed to bring very inadequate returns ; still he toiled on with unabating devotedness.

In the second year of his residence in St. Louis, his health began to fail. He was suffering from fistula, and in a painful surgical operation necessary for its removal he won the surgeon's admiration by his patience and grit. At the end of the year, he went with the other scholastics to the villa, but on the day after arriving there, he showed signs of great exhaustion. For this reason, he was sent at once to Chicago, where he might receive proper care. Despite precautions, however, he was attacked with a severe hemorrhage, and superiors, acting upon medical advice, sent him to Omaha, in the hope that rest and change might bring back his strength. Mr. Paillou spent one month in Omaha and four months in Denver, edifying all by his patience and observance of rule, yet with little physical improvement, so that it was decided that he should spend the winter at Old Albuquerque. Here he underwent another medical examination from which he learned that he had a pronounced case of phthisis. Nevertheless, the physician assurred him of recovery and a comparatively long life, provided he remained in a dry climate. For a time, the patient seemed to rally, but as soon as his appetite for food began to desert him, a gradual decline in strength was noticeable. On Sunday morning, March 5, he went down to the domestic chapel for Mass and holy Communion, but at the cost of great fatigue. The Father Superior on hearing this, directed that he should keep his room, and that everything that he wished for, should be brought to him. According, Mr. Paillou remained all day

in his room ; he was weak but enjoyed great calm. Shortly after 7 o'clock that evening, the fathers in attendance noticed that the patient was fainting, and immediately sent word to the other members of the community. The latter assembled at once and, as it was clear that death was close at hand, they began the prayers for the dying, during which Extreme Unction was administered. Thus fortified, the dying man endured his agony, which lasted twenty minutes, and then he gave up his soul to God.—R. I. P.

Brother John Geekie.

After an illness of only one week, Br. John Geekie peacefully departed this life at about 3 o'clock in the afternoon of March 10.

Br. Geekie was born at Clane, in the County of Kildare, Ireland, on Dec. 27, 1832. His boyhood and early youth were passed in his native land. He seems to have devoted himself at an early age to the trade of a carpenter ; for we find him when a mere youth working in this capacity at the putting up of a new building on the grounds of Maynooth College, and afterwards thus employed in our College of Clongowes Wood. In this college he spent a considerable period as a postulant for admission as a temporal coadjutor into the Society ; and here, on his reception, he entered upon his novitiate. Soon, however, he was afflicted with a serious ailment of the eyes, and his superiors, in view of the consequences that threatened, thought proper to give him his dismissal. This blow was severely felt by the young man, and in his affliction of spirit he seems to have lost trust in his native land ; for shortly after, he emigrated to the United States, and about the year 1858 settled in St. Louis. In this city he was married, but his wedded bliss was of short duration, owing to the early death of his wife. This bereavement, added to his former disappointments, preyed upon his spirits ; and when not long after, another disagreeable event occurred at variance with his patriotic feelings, he listened to evil counsel, and suffered himself to be enrolled in the ranks of the Freemasons. While the influence of this fraternity quickly secured him a comfortable competency, and even opened to him an avenue to wealth and power, it produced in him the usual result of neglect of his duties as a son of Holy Church. In this deplorable wandering, not indeed from faith, but from the path of duty, he continued for several years, becoming spiritually more and more enfeebled through his self-privation of the supernatural food of the sacraments. At length, however, thanks, no doubt, to the intercession of St. Joseph, to whom he had always kept up a tender devotion, a merciful Providence brought him into contact with one of the brothers stationed at the St. Louis University,

whose acquaintance he had made at Clongowes Wood, and for whom he entertained an uncommon regard. The zeal of the good brother at once urged him to set about reclaiming the wanderer, and in due time his efforts were amply rewarded. By gentle reproofs and, still more, earnest counsels he induced him to resume the practice of hearing Mass on Sundays and holydays. Continuing his good offices he next prevailed upon him to attend the exercises of a retreat given to the students of the University during Holy Week, at the close of which he had the great satisfaction of seeing his friend reconciled to God in the tribunal of penance, and strengthened with the Bread of the Strong on Easter morning.

Through the kindness of the late Fr. John Verdin the difficulties arising from Mr. Geekie's connection with the Masons were smoothed away, and easily obtaining an honorable "demit" he was freed from the bonds of their unholy association. Thoroughly converted, he felt in himself a revival of attraction to the Society, and obedient to the call he eagerly applied for re-admission as a brother coadjutor. After a due interval, during which his sincerity was, especially on one occasion, put to severe test, his application was favorably received, and on the 20th of March, 1872, he entered the novitiate at Florissant.

In this quiet home he spent the remainder of his life, secluded from the world, and wholly averse to its bewitching smiles, as well as dead to the fortune and honors, which it had placed within his reach. By his assiduity and fervor in the religious life he made ample atonement for his previous remissness in the service of God, and was to all, to beginners especially, a constant source of edification by the evidence he gave in his conduct of his lively faith, and of his sincere piety.—R.I.P.

LIST OF OUR DEAD IN NORTH AMERICA

From Mar. 15, 1893 to June 15, 1893.

	Age	Time	Place
Fr. Eugene McSwyney	49	Mar. 21	St. Thomas, Md.
Mr. Charles Portis	20	Mar. 23	St. Louis, Mo.
Br. Stephen Rosselin	54	Mar. 24	St. Boniface, Manitoba.
Mr. James A. Flannery	30	Mar. 25	Grand Coteau, La.
Br. John Stevens	27	Mar. 27	St. Louis, Mo.
Fr. Joseph F. Rimmele	62	Apr. 6	Detroit, Mich.
Mr. Edward Gerlach	21	Apr. 11	San Francisco, Cal.
Fr. Joseph Hébert	59	May 8	Fort William, Ont.
Mr. Lawrence Casserly	24	May 31	Santa Clara, Cal.
Fr. Darius Hubert	70	June 14	Macon, Ga.
Fr. John Resther	70	June 15	Quebec, Canada.

Requiescant in Pace.

VARIA.

Alaska.—Father Tosi, the Superior of the Missions, returned from Alaska last summer, as our readers may remember. His object was to make a trip to Europe to secure subjects and means, and especially to obtain from the Holy Father especial faculties for his mission. Reaching San Francisco in September he came east in last October, passing several days at Frederick and Woodstock where he gave to the fathers and scholastics an account of his mission. After a visit to Canada he set sail for Europe. His visit to the Holy See was successful in every way and he obtained all that he asked, having been appointed Apostolic Vicar with the right of giving confirmation. He returned in the spring, and on May 18, left San Francisco with Fr. Monroe and Brothers Twohig and Marchisio, of the Rocky Mountain Mission, and Brother James T. O'Sullivan, of this province, well-known as machinist and blacksmith, to those of Ours who have been of late years at Georgetown. They sailed on the steamer *Bertha*, and they were also accompanied by three Sisters for the Indian schools. Brother O'Sullivan has for a number of years asked to be sent to the missions, at one time we know that he applied to go to the Zambeze. We feel confident he will be a great help to the Alaska Mission.

Australia, Sydney, St. Ignatius College, Riverview.—I have been for a long time thinking of writing to thank you very sincerely for sending us the LETTERS. You would hardly believe what a scramble there is for them as soon as it is known they have come. Dear old Father Dalton (æt. 77) who acts as our Postman—for you must know we have our own Post and Telegraph Office here in Riverview—quietly "smuggles" the first read, and then delights in drawing attention to the papers which interested him most. The LETTERS are then placed in the Community Library with *Ne Auferatur* printed on the cover in placard style, and our librarian, Father D. Manning, threatens all manner of woes on any one who might dare to remove the volume from the library before at least a month has elapsed. Everyone seems most interested in the LETTERS, and they suggest many topics at recreation for days and days. May I ask you to enter "Riverview" on the list of your subscribers and to furnish the acct. once a year.

I hope you have received the copy of our College Annual—*Our Alma Mater*—which we mailed you last month.[1] I think you will find a few items in it which will interest your readers. One of our boys succeeded in taking the

(1) We regret to say that we have not received "Our Alma Mater" for the present year.—*Editor W. Letters.*

first place among the two thousand candidates who presented themselves for the late Sydney University Examinations in the junior grade. It was considered a great triumph for the college as it was the first time that a Catholic student won this distinction; and for several days after the publication of the results we were receiving congratulations from all quarters—many of them coming from men in high positions. The other pupils who presented themselves also did very well.

Judging by what I hear of your magnificent colleges in America, Riverview must be very insignificant in comparison. But it is only as yet in its infancy. It was exactly this day (12 Feb.) thirteen years ago that the Riverview Estate was purchased for the Society by Fr. Joseph Dalton to whom I have already referred. The estate consists of 120 acres of land and is charmingly situated about four miles from the city on an arm of the famous Sydney Harbor. The property rises somewhat abruptly from the water to a height of 200 feet, and, as it is a kind of peninsula, it has about a mile and a half of water frontage. Visitors never tire of admiring the grandeur of the approaches to the college. There is an air of antiquity and of weirdness about the huge piles of rock and the ancient eucalyptus trees which is most impressive. I have heard several well travelled men say that they have never seen a more beautiful situation for a college. The property was purchased for £6500, but it is now worth ten times that sum, without speaking of the buildings which have been erected.

Since the opening of the college it has been growing in public favor. We began with eighteen pupils and from year to year there has been a steady increase until now when we average 140. We are twenty in community, 12 priests, 5 scholastics, and 3 brothers.—*Letter from Fr. John Ryan.*

Melbourne, St. Francis Xavier's College, Kew.— We have received from this college "Our Annals," the illustrated school journal of St. Francis Xavier's College, Kew, Melbourne. The following extract will tell us something of the history of the foundation:—

"Early in the 'sixties,' the Jesuit Fathers took charge of St. Patrick's College, Melbourne. Before long they saw that inadequate accommodation for boarding scholars was at their command, and it was resolved to look out for a suburban site on which to erect a commodious edifice, which should be surrounded by a sufficiency of land for recreation reserves, gardens, etc. The fine estate on Kew Hill being offered for sale by the late P. Mornane, Esq., the Fathers decided to purchase it. It was a big venture, but ample time was allowed for the payment of the purchase money, and after about twenty years' saving and collecting, the purchase was completed. Meanwhile, improvements began. The grounds were laid out and planted, and on December 8, 1872, His Grace the late Dr. Goold, Archbishop of Melbourne, laid the foundation of the building, which is now known as the south wing of the college. Part of this wing was ready for use in 1878, and at the beginning of that year the boarders were transferred from the over-crowded St. Patrick's College to

the new suburban house. Building progressed steadily, and towards the end of 1884 the whole south wing was finished. The number of applications for places increased as the accommodation increased, and at the end of 1884 there were 98 boarders in the college at one time, besides 30 or 40 day scholars. This rapid increase in the number of students made an increase in the number of masters necessary, and some new members of the Order came to Kew. There were not enough rooms to properly house the new comers, and arrangements for them were pretty inconvenient. This difficulty compelled the superiors to see about further increasing the college buildings, and towards the end of 1887 tenders were invited for adding to the premises. This move resulted in the commencement, about the middle of 1888, of the large building now known as the west wing.

"The west wing, though of great proportions, is hardly in keeping, from an architectural point of view, with the part previously erected; but this is not wholly the fault of the architect whose tender was accepted. It provides, however, a gymnasium hall, an additional dormitory, a grand study hall, bathing rooms, libraries, recreation rooms, billiard rooms, community rooms, and several class rooms. Since its erection it has been rendered more convenient by a door of communication with the upper balconies of the south wing, while the magnificent college hall, erected in 1890, has made the ground floor all that can be desired—all doors of the lower rooms opening into the hall. A perfect system of lavatories, etc., fits into one corner of the rows of buildings on the north side of the quadrangle, on which side armories, music rooms, and the art gallery had been erected in the year 1887. Within the outer walls of the grand hall, and occupying some space at either end, are nine piano rooms, for the music students to practise in. These are fitted with glass doors and large windows, looking out on the quadrangle lawns and flower beds, in the midst of which a large rockery fountain is situated. In the basin of this fountain (which is circular) fancy ducks, sea gulls, and other water fowl, as well as tortoises, are to be seen. The south side of the quadrangle is bounded by the menagerie fence. Within the miniature park which this fence surrounds, there are many kinds of animals and birds which, besides greatly ornamenting the gardens, afford subjects of instruction to the students.

"A large fruit and vegetable garden, belonging to the college, lies to the east side of the quadrangle, and the rest of the grounds in that direction are occupied by an extensive dairy farm. The servants' quarters are also in this direction, and consist of a neat little terrace of brick, at the distance of about 80 yards from the college walls.

"The south wing is in two halves—a corridor running through it both on the lower level and upstairs. There are in this wing the college chapel, some professors' rooms, the dining hall for the students, the professors' refectory, the community library, and reception rooms, on the ground floor. To the east, and shut off from the rest, is the kitchen, with cellars under it. On the

upper floors there are four lofty dormitories, the infirmary for indisposed pupils, and the linen rooms, while above these there are store rooms for superfluous luggage not actually in use.

"The recreation grounds are unrivalled. There are six cricket pitches in constant use, three football grounds, a tennis court, and a training track of 150 yards, covered all over with tan."

The "Annals" contain more than 70 pages with illustrations of the college grounds and buildings, the tennis court, gymnasium, cricket pavilion, etc., which shows that what is written in the above sketch is no exaggeration. The college numbers 154 students and belongs to the mission of Australia which is attached to the Irish province. We learn from the catalogue that our fathers have four colleges in the mission, two boarding colleges and two for day scholars. The boarding schools are at Kew and Riverview, while the day schools are in the adjacent cities of Melbourne and Sydney. We trust that Ours in Australia will continue sending us items from their mission.

Austro-Hungarian Province, *Innsbruck.* — Ours have purchased the house adjoining the *convictus* on the Sillgasse. It will soon be utilized as a residence for students. Fr. Rector has likewise made a bid for the library building of the University, which stands between our college and the church. The government is desirous of selling it, as a new edifice has been decided upon. The new library will be erected in the botanical gardens.

Accident to Fr. Hattler.—A sad happening was the misfortune that befell Father Hattler, the distinguished writer, in the middle of April. On rising one morning, the father thought the day an unusually dark one; but after putting on his spectacles, matters were not much improved. He then noticed that objects to the left were distinct, while those on the right were more than hazy. Closing his left eye, he found to his consternation, that the sight of the right eye was gone. As he was at the villa, he did not reach the oculist in Innsbruck till noon. That gentleman, however, was very busy, and could not attend to Father Hattler until 4 o'clock. An examination disclosed the fact that during the night a vein in the choroid had burst, and injected the blood into the retina where it had hardened, causing total blindness. The oculist said that if the blood were still fresh he might accomplish something, but, under present circumstances, there was no hope. The good father bears his great affliction with touching resignation. Fr. Francis Hattler is the foremost German writer in folk-lore now living. Critics generally, I believe, consider him the equal of Alban Stolz. He has been obliged to suspend all literary work, but there is hope that his remaining eye will strengthen sufficiently to allow him to continue his labors which are very fruitful of good.

Fr. General and Dr. Pastor.—Dr. Louis Pastor, the continuator of Janssen's History of Germany, is a professor in the University here. During Fr. General's visit, Dr. Pastor called on him and presented him with the two completed volumes of his History of the Popes. His Paternity was well

pleased with the interview, and promised to have the history read in the refectory at Fiesole.

Professors and Students.—According to the official report for the last semester, there were 963 matriculated students in the University, divided as follows: Faculty of Divinity 281, Faculty of Arts and Sciences 121, Faculty of Medicine 372, Faculty of Law 189. The number of professors and tutors is as follows: Divinity (all Jesuits) 14, Arts and Sciences 41, Medicine (including assistants) 59, Law 16.

Election of the Rector Magnificus.—To give you an insight into the workings of our University, I shall detail the doings at the election of our present Rector Magnificus. For the election of this distinguished official, the professors of each faculty assemble and choose 4 electors. The total number of votes, therefore, is sixteen, necessary to choice 9. At the last election there were two candidates, both from the Medical Faculty, one Liberal, the other National. I must explain these terms as they have a peculiar meaning in the University. The National party is *anti-Austrian* and *pro-German.* That is, they favor the dissolution of the Austrian Empire, and the union of its German-speaking provinces to Germany. The Liberal party (whatever may be its significance in other connections) here means pro-Austrian, and is loyal to the government. At the last election for Rector Magnificus, the Faculty of Arts and Sciences returned four National electors. The Medical Faculty, though divided in sentiment, was able to return four Liberals, but as one of them was the candidate, who could not vote for himself, they were able to record only three votes. The Law Faculty chose four Liberals. The votes of these three faculties, therefore, stood: Liberals seven, Nationals four. The Divinity electors (all Jesuits) refused to be drawn into the political whirl, and cast their votes for neither of the two candidates, but gave them to a theological professor, Fr. Hugh Hurter. Two ballots being taken and the vote standing: Liberal seven, National four, Independent four, the law required them to cease general balloting and vote only for the two receiving the highest number of votes. But this was impossible, so another ballot was cast with the same results. In order to exclude the Jesuit candidate, a manœuvre was now resorted to. One Liberal vote (that of the candidate himself) was given to the National party, making the ballot stand: National five, Liberal seven, Independent four. The other faculties then declared that the vote must now be taken only for the two highest. The Divinity electors demurred, as the law required this only after the first two general ballots. The others insisting, our fathers drew up a protest and refused to vote any more. As there was a dead lock, the case was referred to Vienna. The Minister of Education answered that the Divinity professors could not abstain from voting, and so a new candidate was proposed from the Faculty of Arts (Dr. Carl Senhofer), and on him all votes were finally united. He is pro-Austrian in sentiment, but a student who does not mingle actively in politics. The office of Rector Magnificus is so fiercely disputed, not on account of its academical

honors, but because the holder is *ex-officio* a member of the Tyrolese Legislature. So you see we have here in Innsbruck a little *imperium in imperio*. These facts about the "inwardness" of the election are not generally known. They were communicated to me by the Dean. On my asking him, how the government could allow the advocacy of principles touching the dismemberment of the Empire, he answered that the government was very easy-going. As the people are also easy-going there is not much danger of their ideas materializing. In fact, "Gemüthlichkeit" (*consule probatos auctores*) is the characteristic of the Austrian in every walk of life.

Assault on the Primate of Hungary.—During the Easter holidays, Fr. Biederlack gave a retreat to the Cathedral Canons at Grau. The exercises were also attended by Cardinal Vaszary, Primate of Hungary. It was at the close of this retreat that the dreadful attempt was made to assassinate the Cardinal Primate. His Eminence was occupied with his secretary, when a discharged butler of the palace entered, and demanded reinstatement in his office. This being refused, he drew a knife and sprang at the Primate. The secretary, quick as thought, divined his intention, and heroically thrusting himself before the Cardinal, grappled with the would-be assassin. He was no match, however, for his adversary, who, in the struggle that ensued, plunged his knife no less than five times into the body of the unfortunate secretary. The Primate, paralyzed with fear and horror, could render no assistance. Fortunately, a priest, who was waiting for an audience, heard the noise and rushed into the apartment. The assailant and his victim were now rolling upon the floor in a death struggle. The newcomer wrested the knife from the hand of the wretch, and then dragging him from his now feeble antagonist, succeeded in holding him until help arrived. The life of the heroic secretary was despaired of, but there is now hope of his recovery. He is quite a young man and made his studies under Ours in Innsbruck. The Emperor has decorated him with the Order of the Iron Crown for his bravery. One sensational paper tried to connect this incident with the Jesuits. The only real connection is the fact, that if Cardinal Vaszary had then met his death, it would have been after edifying his flock by his attendance at the retreat given by a Jesuit Father.

Jesuits and Hungarian Politics.—An event which excited considerable attention was the brilliant result of Fr. Tomcsanyi's conference in Buda-Pesth. This father, who is attached to our college in Innsbruck, had been invited, on the approach of Holy Week, to give a retreat in the house of the Ladies of the Sacred Heart in the Hungarian Capital. As soon as it was known in that city that the father was coming, he received an invitation from the nobles, who head the Catholic party in the Hungarian Parliament, to give a course of religio-political lectures on the questions which are at present agitating the public mind. They thought it would be opportune to hear from a competent authority an exposition of the principles that should guide their course of action. To make you understand the delicacy of such an undertak-

ing for one of Ours, I must say a word on the political situation. Like all countries in which the Church is established by law, the government of Hungary is very jealous of clerical interference in civil matters. To add to the difficulty at present, the ministry which has succeeded the recent Szapary cabinet is violently anti-Catholic. Its programme is a de-christianization of the State, by the introduction of civil marriage and other enormities. The consequence is that violent discussions in and out of Parliament are convulsing the country. The King of Hungary (i. e. Emperor Francis Joseph, of Austria, for you know you must never say "Emperor" in connection with Hungarian affairs, if you do not want to draw down on your devoted head the vials of wrath of the indignant Magyars) —the King, then, though personally a good Catholic, has been persuaded by the ministry that the people ardently desire these "reforms," and Francis Joseph is a very constitutional monarch. The Catholics, however, are not alone in their opposition; they have with them the majority of the Protestant in Hungary. It was in such a state of affairs that Fr. Tomcsanyi was asked to treat these thorny questions. Superiors were desirous of his undertaking the task, but warned him to use great prudence. As soon as he had consented, the city of Buda-Pesth was placarded with the news, and it caused considerable attention. But now, our fathers in Buda-Pesth took alarm, and besought the lecturer not to be too "political." Even a Monsignore, in purple and red, thought it his duty to wait upon the father and request him not to compromise the Jesuits in the Hungarian capital, where their ministry was so fruitful. The father quieted all these fears as well as he could. At length the day arrived for the first conference, which was to take place in our church. Father Tomcsanyi ascended the pulpit, full of his theme, but to his amazement saw the church filled, not as he had imagined with nobles and parliamentarians, but with the ordinary pious congregation. What should he do? For a moment he thought of abandoning his lecture, and preaching a sermon, but then, by inspiration, he determined to adopt a middle course and treat his assigned matter in a style more popular than scientific. At the end of an hour, he left the pulpit and descended into the church, where a new surprise awaited him. His destined audience were really there, but scattered about and occupying non-conspicuous places. What is more, they were such men as Counts Zichy and Szapary, leaders of the Catholics, with over one hundred and eighty of their colleagues. Even the famous Count Apponyi, who is a bitter opponent of the government, but a free lance, was an attentive listener. Three conferences were given with ever increasing attendance. But at the last one, Fr. Tomcsanyi, like a true Jesuit, was determined not to be satisfied without spiritual fruit. For in Hungary, as in other places, there are many men very conspicuous as Catholic champions, whose lives are not in accordance with their creed. The father addressed his peroration to this class. He reminded them in burning words of the sublimity and sanctity of their faith, and besought them to be Catholics not merely in words but in deeds. His call was

responded to, and the confessionals were thronged. I give two typical cases. Hardly had Fr. Tomcsanyi entered the sacristy, when a noble General, covered with Orders, came to him and said with military bluntness: "Father, I wish you to hear my confession; and I advise you to do so at once, for if I leave the church, I do not promise to come back for that purpose." Another instance was that of a celebrated Professor of Medicine in the University of Buda-Pesth. His course had been so non-committal that it was not known whether he was Catholic or Protestant. At the end of the last conference, however, in the sight of all present, he entered the confessional. He is now committed to the Catholic cause, and will be a great accession. So far all was satisfactory. But the Catholic newspapers caused considerable anxiety to our fathers. The enterprising editors, not content with reproducing the conferences *verbatim*, made them more spicy by direct allusions to public persons and things. The principal Catholic organ, *Magyar Allam* (with the best intentions) made very striking comments, but in such a way that the text could not be distinguished from the commentaries. Fr. Tomcsanyi protested, and his letter was inserted, but the desired effect had already been produced, which, after the event, is not much to be regretted. It is said that the obnoxious measures will undoubtedly be defeated in Parliament.—*Letter from Mr. Fanning.*

***Belgium**, Our Colleges.*—There are 11 classical colleges and 1 commercial college, the Institute of Antwerp, in the province of Belgium. At the beginning of the scholastic year 1892-3, there were the following number of pupils in each college:—

Alost, 282; Antwerp, 676; Antwerp (Institute), 426; Brussels, 873; Charleroi, 514; Ghent, 414; Liege, 987; Mons, 366; Namur, 650; Tournai, 265; Turnhout, 494; Verviers, 365; total, 6312.

This was the number, in September, at the beginning of the course. In the same colleges, during the whole of the scholastic year 1891-1, there were inscribed 6852. As has been stated in a former letter, our fathers are building a second college at Liege. This was finished sufficiently to be opened after the Easter vacation. This new college is situated on the other side of the Meuse, which divides the city. The day scholars will attend that college which is on the side of the river inhabited by their parents. The courses for the present year include those from Infima Grammatica to Media Grammatica. At the earnest request of the bishop, Monseigeur Doutreloux, a devoted friend of the Society, our fathers are also building a new church.

The novices are distributed between the ten novitiates of the province, as follows:

Arlon: 39 scholastic novices, 5 coadjutor novices.

Tronchiennes: 44 scholastic novices, 10 coadjutor novices, total, 98.—*Letter from Fr. Bergmann.*

***Boston,** Boston College.*—All the Sodalities received large accessions during the month of May. The interest manifested in the devotion both in church and college is an encouraging sign of the times. In the beginning of May four chosen champions of the Fulton Debating Society discussed the question of "Foreign Annexation" before a large audience. Frederick J. Prince, the honored ex-Mayor of Boston was so pleased with the speakers that he offered the medal for next year.

On April 4, the college was honored by a visit from the Most Reverend Papal Delegate, Archbishop Satolli. In the short notice given, everything was done to prepare for his reception. The lower hall was tastefully decorated, the papal colors being of course predominant.

Rev. Fr. Rector welcomed His Grace in an elegant Latin address, to which the Reverend Delegate responded in his usual happy vein, warmly advocating Catholic education, and earnestly commending the work our fathers are doing.—More than 100 of the students are making the six Sundays.

Church of the Immaculate Conception.—The Feast of the Sacred Heart was celebrated with unprecedented magnificence. The floral offerings were rich and numerous. Over one thousand made the Communion of Reparation. In the early morning, at one time, just fifty minutes were needed to distribute Communion to those who were called to their daily labor. The badge of the League was very generally worn. Very many chose in preference the busy hours for making their visit, in order to leave no part of the day without some one to adore our Lord during the public exposition of the Blessed Sacrament. In the evening there was a solemn reception of promoters at which Fr. Doonan preached, and 77 promoters received their diplomas and crosses. Fr. Rector made the Act of Consecration and gave benediction. The day was well kept by this the largest branch of the League in New England, numbering 12,000 associates, under 350 zealous promoters who filled the church to its utmost capacity.

***Buffalo Mission,** St. Ignatius College, Cleveland.*—On June 22, Rev. Father Superior arrived here from Buffalo and brought with him Father Joseph Le Halle, who was proclaimed Rector of St. Ignatius College at dinner. Father Le Halle has a French name but is a German; until last Thursday he was a Professor of Rhetoric and Prefect of Studies in Canisius College. Before he came to this country, some five or six years ago, he was in Bombay Mission, India, for a number of years. He has always been a college man, and, while his appointment is our gain it is, of course, a great loss to Canisius College. On the same day at 8 o'clock in the evening our commencement was held in a large hall, which we had hired in the city. It was crowded by a large and exceedingly respectable audience. Our boys spoke very well and they were heartily applauded. All the speeches were uncompromisingly and enthusiastically ultramontane. We Germans are nothing if

not musical and so we have a fine college choir, and, what is really wonderful, a good college orchestra. I say wonderful, because such a thing as a college orchestra would ordinarily be looked upon as an impossibility.—*A Letter from Fr. Guldner.*

California, St. Ignatius, San Francisco.—On the feast of the Patronage of St. Joseph, Rev. Fr. Edward P. Allen was appointed Rector of St. Ignatius College, San Francisco. He has already announced to the public that henceforth no tuition will be required from the pupils in the classical course. A small fee will be given by the pupils in the commercial course owing to their being taught exclusively by secular professors. Our only resources are in Divine Providence—a sure foundation however on which our early fathers in the Society built and were blest of God.—The choir of male voices trained by Rev. Fr. Allen, has now entirely replaced the choir of mixed voices and is meeting with universal approval.—Our fathers here have lately received a number of converts into the Church. They had the happiness of presenting fifty of them for confirmation at the Cathedral on Pentecost Sunday. Archbishop Riordan was exceedingly pleased and thanked the fathers heartily for their zeal. At the commencement exercises, the Archbishop paid a glowing tribute to the labors of our fathers in the noble cause of true Christian education and congratulated the people of California on having such learned and devoted men to consecrate their best energies and their very life in the training of the minds and hearts of their children.—Mr. Edward Gerlach a most amiable and excellent scholastic died here quite suddenly after an illness of but forty hours. He was followed in six weeks by a no less edifying companion Mr. Lawrence Casserly. May the joyous sacrifice of their lives and their fervent prayers in Heaven call down countless blessings on our Mission.

Canada, Work of Missionary Fathers.—Besides the regular missioners, who are continually at work, the Tertian Fathers were kept busy during the whole Lent. Fr. Forhan, after giving the spiritual exercise to a number of priests, gave two retreats to the Providence nuns in Montreal, and afterwards, with Fr. Lamarche, a mission to the Canadians of St. Alban's, Vt. Fr. LeCompte gave a retreat to an association of French ladies of Montreal, another to the professors and students of Laval University in Quebec, and a triduum, preparatory to the inauguration of the association of the Holy Family, in the parish of Sault-au-Recollect. Fr. Devine gave also three very successful missions, in the parishes of St. Louis at Mile End, of the Immaculate Conception, Montreal, and of Point-Levis, opposite Quebec.

Fr. Lamarche gave a first mission, with Fr. Richard, in the parish of Ste Félicité, Rimouski; a second, alone, in the parish of Isle aux Grues; a third, with Fr. Forhan, in the French Church of St. Alban's, Vt. Fr. Richard, after leaving Fr. Lamarche, assisted Fr. Pichon in two missions, in the parishes of St. Constant and St. Michael. Fr. Meloche gave four missions in

Cohoes, and one in Schuylersville, N. Y., to the Canadians. Fr. Devlin, after preaching triduum to the religious communities of St. John, N. B., and Halifax, N. S., gave a mission at Havre Boucher, N. S., with Fr. Doherty, and two others with Fr. O'Bryan in New Castle and Nelson, N. B. All this while Fr. Dufrene, long tried before his third probation in the missions among the Indians of Georgian Bay, was kept in Montreal, preparing himself for new labors.

The Tertians report much excellent work in all their missions, and abundant fruits in the confessional. In some, the boxes were often occupied till midnight. Instances of return to Christian duty after 20, 30 and 40 years, in certain missions, were not unfrequent. The League of the Sacred Heart was taken up by our missioners and established in many parishes as the very best means of keeping up the fruits of the missions. Besides the ordinary three degrees of the Apostleship, the special organization known as the League for Men received thousands into its ranks. In one parish alone three thousand men made the promises. The devotion of the Sacred Heart is spreadiug rapidly throughout Canada; the First Friday Devotions are held in specially high honor. The Association of the Holy Family was also established in many parishes during the past Lent.

The regular missionary bands composed of FF. Doherty, O'Bryan and Connolly for the English; FF. Turgeon, Stephen and Edward Proulx and Pichon, for the French-speaking population, have been at work for many months in the maratime provinces, and among the French Canadians in New England and Ontario.

St. Mary's College, Montreal.—We have received from the college a useful little pamphlet of 52 pages giving valuable information about the students. It contains: (1) An alphabetical list of the 435 students with the class, division, and classification of each as boarder or extern; (2) a numerical order; (3) the order of the day for ordinary days, Sundays, for days of *sortie*, etc. This is followed by the names of the officers of the *Association des Anciens Elèves*, of the four sodalities and the Congregation of St. John Berchmans, the French and the English academies, the committees on games and the officers of the divisions, the militia, etc. The whole concludes with a complete calendar for every day of the year, in which all the feast days and benedictions are marked, the days of special devotion, the novenas, the day for the monthly reading of the notes and the days of *sortie*, etc., etc. This is the eighth year this useful annual has been issued and we call our readers attention to it in the hope that some of our American colleges may be induced to bring out a similar calendar. It would certainly be a great help to regularity and order. Our English and even our Australian colleges have more elaborate annuals; why should we be behind hand? It would certainly be far more useful than the annual catalogue.

Fordham, St. John's College.—The second half of the present scholastic year is almost over, and we may say, with great truth, that during its course Fordham has been in many ways blessed. That spirit of piety and faith, which the devotion to the Sacred Heart ever fosters, has grown stronger among the boys as the year has gone by, showing itself time and again in many little acts of virtue truly praiseworthy. An example will not be out of place. It may interest and edify us the more since it is given by one of the smallest boys of the college. It seems that this little fellow, who is an altar-boy, was not as attentive as he might have been during class. To urge him to greater effort he was told that if he did not improve he might be suspended for a time from serving at the altar. However, an alternative was given him, a hard trial, but the result will show that grace was equal, nay even superior, to the call. We must remember that the lad is one of the small boys' base ball nine, and an enthusiast in all sports. Well, this was the alternative. Suspension from the sanctuary would be out of the question provided, that on the following Thursday when the Yale Law School was to play an exciting game of ball with the large boys, he would forego the pleasure of seeing the game and spend the afternoon in jug. Some of his companions were near by when the offer was made, and they urged him not to accept it, "for," said they, "if you are suspended, it will be but for a short time." His answer silenced them. "Do you think I want to lose the two hundred days indulgence granted for every genuflection we altar boys make to the Blessed Sacrament?" The condition was accepted. The day of the game came, and with it a heavy rain storm and the postponement of the contest. Our little friend did not appear for his punishment. "What a fortunate escape," you say, "he had the merit of the sacrifice without the burden." The following Saturday the postponed game was to be played. All had gathered in the field, the excitement was intense; in the midst of the bustle our little altar boy sought out his teacher and told him he was ready to go to jug. "But why didn't you come last Thursday?" "Well sir, it was raining and I knew there would be no game, and as I had promised to let the game go I waited until I could get a chance to do so." It is needless to remark that he saw the game, the unconscious cause of admiration on the part of his teacher. — The Month-of-May custom of gathering around the Blessed Virgin's statue after nightfall and listening to the fervent words of some one from among the older students is still adhered to. "Most appropriately," said one of the students in his little address, "are these devotions held under the bright stars of heaven, for thus there is nothing to impede our prayers in their direct flight to the hearts of Jesus and Mary."—St. Aloysius, the boys' special patron, is truly honored by them. Judging from the number of communicants on the last three or four Sundays one might say that the practice of the devotion of the Six Sundays is general. By a happy coincidence our commencement day will be the feast day of St. Aloysius. May we not hope

that he will guard with special care, during the trying months of vacation, those whose last act on the closing of schools might be said to be one in his honor.—During the month of April the boys were kept busy preparing for class specimens. Each class had its day assigned beforehand. Both classes of Philosophy made a very creditable showing in their respective disputations; the marked success of the other classes only realized their professors' expectations. On the evening of Thursday, April 20, the Debating Society gave us an exhibition of the work it has been doing during the year. The debate, which was public, was exceptionally good, the four disputants showing themselves masters of the subject under discussion. The only drawback to the full success of the evening was the weather, which was very bad, thus causing the absence of many who otherwise would have enjoyed the literary treat.—A business meeting of the Alumni Association was held at the college towards the end of April. Amongst other business transacted was the election of General Martin McMahon to the Presidency of the Association, Judge Morgan O'Brien's term of office having expired.—Rev. Fr. Rector's feast was celebrated on Ascension Sunday. On the afternoon of the day previous classes were dismissed earlier than usual and all assembled in the hall to listen to the congratulatory addresses read by the representatives of the different divisions. The entertainment was very enjoyable, the musical part of the programme being very well rendered by the glee club. On the day of the feast solemn high Mass was sung in the college church by Rev. Fr. Rector, in the evening we had solemn Benediction. The faculty, following an old custom, dined with the boys in their refectory, which was tastefully decorated; during dinner the college orchestra treated us to some choice selections.—Fr. J. F. X. O'Conor, at the request of the senior sodality, gave his instructive and interesting lecture, "The Madonna in Art," on Pentecost Tuesday.—Probably before the "LETTERS" go to press the year will be over. Looking back on our work, though we see much that might have been better done, still we find that not a few things have been accomplished, and we look forward to the coming year as one which will certainly be in every way successful. In the meantime we pray that our hopes may not be vain, and that the Lord may help us to guide those committed to our care in the straight path to His greater glory.

France, The State of our Colleges.—The following letter has been received from one of our French fathers, who was asked for an account of the present condition of our colleges:—A few of our fathers have been obliged for a time, or even permanently, to leave our colleges, but this is the exception. Here and there we are annoyed by the government without, however, any serious results. We have kept our places and we still keep them. The state of the different colleges is not the same. In some there are more of Ours and in some less. In the greater number one of our fathers is the legal head in relation to the University; in some an ecclesiastic or a layman fills this

office. Some parts are more tranquil than others and the inspectors less brutal. From time to time, to satisfy the radicals, the government feels obliged to make an effort to apply the Decrees to us, then some unexpected event takes place—a change of the ministry, the Panama scandal, or something else—and this forces them to abandon it. The protection of Divine Providence over our houses for the past thirteen years is manifest. We attribute this grace to the Sacred Heart. Thank the Divine Heart for this, and pray that we may merit always that these favors be continued, for, notwithstanding all the vexations of our enemies, much good is done both in the colleges and elsewhere by missions, retreats, young men's and workmen's unions, etc. The evil, however, is great. The secret societies carry on the war against all that is Christian with an obstinate fury. The Catholics are not sufficiently well organized and it is feared that the elections for the legislature, which takes place this year, will not give us a better congress than that which we have at present. The law of Associations is kept suspended over us, as a constant threat. It has been averted so far, and we trust that it will be always, though at times we have no hope but in God.

Georgetown College, *Celebration of the Papal Jubilee.*—The episcopal jubilee of our Holy Father, Leo XIII., was celebrated at the college on the day of the anniversary, Sunday, February 19. Solemn Mass was sung in the morning and in the evening a literary academy was held by the students, at which they were honored with the presence of the Apostolic Delegate, Mgr. Satolli. The latter, accompanied by Very Reverend Father Hogan, S. S., dined with the community at 6 o'clock. The deans of the law and medical departments, Martin F. Morris, LL. D., and George L. Magruder, M. D., were also present. After dinner the guests met the students in Gaston Alumni Hall, which had been elaborately decorated for the occasion. At the back of the stage was hung a large photograph of Leo XIII. by Braun, of Paris. This was surrounded by festoons of the Papal colors, white and gold. The wall was draped with large American flags, while the proscenium was hidden beneath folds of yellow and white, and surmounted by a large representation of the tiara and keys, flanked by silken flags, American and Pontifical. The galleries of the hall were also artistically draped, and bore escutcheons with the arms of the Holy Father and of the college. The exercises were begun by the Rector of the college, Father Richards, who addressed His Grace in Latin, welcoming him to Georgetown and expressing the devotion of the college, the students, and the Society of Jesus to the Holy See. The following programme was then rendered: Overture, Auber; "Leo XIII., The Arbiter of Nations," Robert J. Collier, '94; *Ave Maria*, Gounod; "Leo XIII., The Guide of Christian Schoolmen," Francis D. Mullan, '93; Idyl (La Tourtelle), Eilenberg; "Leo XIII., The Father of the Workmen," John F. O'Brien, '96; Cavatina (Ernani), Verdi; "Leo XIII., The Friend of America" (poem), Dion J. Murphy, '95; March (Greeting to Ems), Liebig; "Leo

XIII., The Defender of the Oppressed," Patrick H. O'Donnell, '92; Mazurka, Brooks, G. T. Banjo and Mandolin Club.

The Most Reverend Delegate paid the closest attention to all the addresses. He seemed very much amused and interested by the performance of the banjo club, regarding it as one of the peculiar features of American student life. At the close of the exercises Mgr. Satolli consented to address the faculty and students and pronounced a most animated and eloquent oration in Latin. After alluding to the nature of the celebration the Most Reverend Delegate spoke of the great services rendered to the church by the Society of Jesus, and expressed admiration for Georgetown University, where so many young men were receiving a thorough Catholic education, beginning with their tender years, extending through the collegiate course, and finishing with a complete training in the profession of law or medicine. The Delegate's address was listened to with the greatest attention and received frequent applause from the faculty and students, who at its close rose in a body and sang the jubilee hymn of Leo XIII., written by Eliza Allen Starr, with music by Monti. All then knelt to receive the blessing of the Apostolic Delegate. As Mgr. Satolli retired he was entreated for a holiday, which was given in duplicate, and the hall resounded with the college cheer.—*College Journal.*

Minor Events.—On Sunday, April 16, at 10 A. M., the new chapel of the Sacred Heart was dedicated by Rev. Fr. Provincial, assisted by Rev. Father Rector. After the dedication ceremonies, Rev. Fr. Provincial sang the solemn high Mass, assisted by Fr. Rector as deacon, and Mr. Ryan as sub-deacon. Mr. Smith was master of ceremonies and had twenty altar boys in the sanctuary. About fifty friends of the college were present.

On April 24, class was dismissed at 10 o'clock to allow the boys time to get ready for the reception of the Duke and the Duchess of Veragua, who were expected with their suite at 10.30. All, except the Duke, arrived about that time and were escorted by several members of the faculty through the building and finally to Gaston Hall, where they found the boys assembled to greet them. Fr. Algué gave the faculty's welcome in Spanish; the students' welcome was given in French by a rhetorician, Jean des Garennes, and the students' welcome in Spanish was delivered by Frank Canseco. The visitors were delighted with old Georgetown.

During May, nothing very unusual took place. The ordinary devotions of the month of May went on night after night, when the boys would assemble in the Dahlgren chapel to listen to a short instruction given by one of the fathers and to sing a few hymns in honor of our Lady. The good old custom of wearing at all times our Lady's medal was kept faithfully by large as well as small boys.

The Philosophers' Disputation.—On Friday evening, June 8, the scholastic disputation by the students was held in Gaston Hall. It was exceedingly interesting to the thoughtful audience that assembled to listen to it. The par-

ticipants in the discussion were members of the school of philosophy, and belong to the senior class. The subjects treated were from psychology, natural theology and ethics, involving numerous vital questions about God and the human soul. Two dissertations on similar subjects were read. Fr. O'Brien, professor of philosophy, sat upon the platform with the disputants and presided over the exercises. In the first row of seats on the floor were his Eminence, Cardinal Gibbons, Bishop Van de Vyver of Richmond, Fr. Provincial and many of our fathers and secular priests from Washington and Baltimore. Donch's orchestra rendered a musical selection, and Mr. P. J. Carlon, who distinguished himself in the Merrick debate a month ago, briefly explained the method of argumentation to be used in the disputation. Each subject had its "defender" and its "objector," the former of whom maintained a number of theses or statements concerning his subject, which the objector endeavored to refute by arguments in syllogistic form.

Theses on the "Incorruptibility of the Human Soul," on "Free Will," on "Matter," "God alone can be the object of perfect happiness," etc., were attacked and vigorously defended by the young philosophers in a manner to do great credit to their philosophical training. At the close of the disputation, Cardinal Gibbons remarked that such work as this, the application of philosophy to the study of the problems of life, is most necessary for the intelligent exercise of American citizenship. It is a work which Catholic colleges take great pains to foster, and one of the strongest points about their system of education.

Consecration of the College Chapel.—At last came the memorable 9th of June, the feast of the Sacred Heart, when the beautiful chapel erected by Mr. and Mrs. Dahlgren was consecrated. The solemn ceremonies commenced at 6.30 A. M. His Eminence was assisted by Rev. J. Havens Richards, S. J., rector of the university, as archdeacon, and Rev. John Hedrick, S. J., as deacon, Rev. Edward McTammany, S. J., as sub-deacon, and Mr. J. Barry Smith as master of ceremonies. The students of the college acted as acolytes. At 11 o'clock solemn pontifical Mass was celebrated by Rt. Rev. Bishop Van de Vyver of Richmond.

His Eminence the Cardinal, with Bishop Keane of the university, many of our rectors, fathers, and numbers of the secular clergy were present. The altar has been finished and the sanctuary window put up since our last issue. This altar is truly a work of art. It was designed by Mr. Henry Simpson, and executed by Messrs. Mullen & Co. Four steps of Vermont marble lead to the foot of the altar, which is of Italian marble of Gothic architecture. The table is supported by four columns of Mexican onyx two feet high and four inches in diameter. The tabernacle is surmounted by a beautiful canopy, supported by four columns of Mexican onyx. The canopy is open on every side, and has a groined ceiling, and it tapers to a spire of open lace work.

The window over the sanctuary was placed in position about two weeks

since. It is one of the largest and probably the handsomest stained glass window in Washington. Like all the ornamentations of the chapel, it is of Gothic design, and is framed with heavy stone. It contains five panels and three rose openings. The centre panel contains the representation of our Lord showing His Sacred Heart. On the right is the Blessed Virgin; on the left St. Joseph; on the extreme right is St. Elizabeth of Hungary, and on the extreme left St. John the Evangelist. These latter are the patron saints of Mr. and Mrs. Dahlgren.

The centre rose opening is five feet in diameter and contains the monogram of the Society of Jesus, I. H. S., and is surmounted by a cross, with three nails below. The right rose opening is adorned with a quarter-foil representation of Blessed Margaret Mary. The left rose opening, has a quarter-foil figure of the venerable Father Claude de la Columbière. The window was manufactured by Mayer & Co., Munich. It is of rich, dark color, and adds greatly to the beauty of the sanctuary.

The Observatory.—Under the manipulation of Fr. Hedrick the immense mass of photographic material collected during two years by the Photochronograph, at the Ertel transit, is rapidly assuming shape and consistency, and will soon be brought before the public. The results are very satisfactory, and in some particular instances extraordinary, as, for example, in the case of the star "Sirius." The photographed positions of this star were made the subject of a special investigation, in view of the interest excited by the recent publications of some distinguished authorities on this subject. The results were published in the *Astronomische Nachrichten*, No. 3146. In this article Fr. Hagen shows that the agreement between the observed and the computed places of this star is almost absolute. This would seem to place the work of the Photochronograph right alongside of the very best that can be done by the most refined visual methods.

Fr. Hagen is hard at work studying the variable stars, and is continually making acquaintance with new members of this altogether uncertain and unaccountable family. In a month or two he expects to take up quarters in the dome and complete with the 12-inch equatorial the work so happily begun with the 5-inch now in the annex. No visual work has been done with the new telescope up to the present. It has been used every clear night during the past two months for a very interesting and successful bit of photographic work, a full account of which will shortly appear in a forthcoming publication of the Observatory.—Fr. Fargis has been working steadily during the year at the *Floating Zenith Telescope*, and has introduced some radical and beneficial modifications. In fact, it could be christened, the *Zenith Balance.* The instrument is now in a condition to realize all the hopes of the inventors, and it would appear to be merely a question of time to see it, or some similar device, come into common use and supersede the visual method of latitude work. This is all the more likely when we consider that this is the conclusion arrived at by Herr A. Marcuse. This gentleman is one of the

most skilful latitude observers in the world, and, of course, all his dicta are taken as gospel by his scientific confrères. In a recent article in the *Vierteljahrsschrift der Astronomischen Gesellschaft*, he criticises at length the Floating Zenith Telescope. While making his comments very freely, he treats it on the whole with considerable respect, and goes on to say that the photographic method must eventually take the place of the visual, as this latter, besides having its peculiar defects, is altogether too exacting for the physical and mental strength of the observer.

Most opportunely, therefore, Fr. Algué presents us at this precise moment with a very ingenious application of the Photochronograph. We have been informed that once the spirit-level in latitude work was abandoned, only two photographic methods were possible: the floating one, already realized in the Floating Zenith Telescope, and that by reflection. Fr. Algué has been investigating this somewhat neglected corner of the astronomical field, and has struck what looks like a method of great promise. Here you have a pair of photographic lenses, mounted, one at either end, on a telescope tube, in such fashion that through one of them the starlight falls directly, and through the other by reflection from a mercury basin, on to a sensitive plate. These two rays are so manipulated by the Photochronograph as to form two trails on the plate, which is then put under a microscope, and by some occult mathematical process you find the latitude. Nothing easier. To the casual observer the apparatus looks complicated, but we are given to understand that it is simple enough. At any rate the results are remarkable. Photographic negatives and resulting micrometric measurements, give the latitude with an accuracy comparable with first-class visual work, while more than double the number of observations can be taken, and with less fatigue in a given interval, than in the visual method. By this latest success our observatory occupies the whole field of photographic latitude work, and a new tribute is paid to the wonderful adaptability of the Photochronograph.—*Fr. Fargis in the College Journal.*

Mangalore.—We have received the "Status Missionis Mangalorensis," *ineunte Aprili*, 1893. Twenty-six fathers, 16 scholastics, and 9 coadjutor brothers are employed in the mission. Fr. Augustus Müller, of this province, is still in charge of the hospital for lepers and is, besides, *Conf. dom. et in templo.*

New York, St. Francis Xavier's.—Sodality Extension.—The members of the senior sodality in the college have made what is for them a new departure. Their piety has blossomed forth into a work of zeal, that of instructing in the rudiments of their faith the children in the city's institutions on Randall's Island. In like manner the Young Men's Sodality attached to the church is sending some of its members on Sundays to visit the sick in Bellevue Hospital. Altogether there are fourteen young men from St. Francis

Xavier's who are thus engaged in these meritorious works. Eight of them are from the upper classes in the college and six from the parish. The work of the college boys is made lighter by a division of labor. They are divided into two bands of four, each band taking its turn every other Sunday. The trip is rather a pleasant one. The catechists must be at the foot of 120th street, Harlem river, to catch the boat at 10.30 Sunday morning, and in summer they enjoy a row across the Harlem to the island. The instruction lasts from eleven to twelve and they may then return to the city at their leisure. Those who have been selected for this mission are quite enthusiastic over it and the director of the sodality has the names of half a dozen applicants who are clamoring for an appointment. On Sunday, April 9th, the first band of catechists reported for duty to Rev. Father Gaffney, the chaplain of Randall's Island. They were heartily welcomed by the venerable missionary, who was in sore straits for just such fellow workers in his vineyard. Even the St. Vincent de Paul conferences were unable to send him the few men that were required for the Sunday-school classes.

In a recent report of the St. Vincent de Paul "committee on special works" which was read before the supreme council of the society, the labors of the sodalists received an unlooked-for acknowledgment. The report states that "The Sodality of the Blessed Virgin whose numbers are composed of the higher classes of St. Francis Xavier's College, has sent some excellent young men within the last few weeks, and we hope, through their assistance, to have a full supply of teachers within a very short time." His Grace, the Most Rev. Archbishop was present during the reading of the report and at its conclusion expressed how gratified he was to hear of the timely assistance rendered the Society of St. Vincent de Paul by the zealous sodalists of St. Francis Xavier's. These young men, he thought, would prove to be an element of strength to the St. Vincent de Paul Conferences in this special department of instructing the young. They come well equipped for this task, and no doubt will make excellent teachers as they will be imparting to others the knowledge which they have but recently acquired from the trained instructors in the college. In this respect they are even more efficient than older folks, who may be less familiar with some of the points touched upon in the catechism. In conclusion, his Grace after renewing his congratulations, expressed the hope that the advent of these young collegians upon the field would mark a new era in this apostolic work.

The new departure, or sodality extension we might call it, has added no little interest to the weekly meetings of the sodality. From time to time a report is read of the work done and a constant opportunity is thereby afforded of bringing home to the students the importance of zeal and practical charity. One of the prominent members of the St. Vincent de Paul Society, hearing of the satisfactory work of the collegians on Randall's Island, made application to have some of them visit the patients in Bellevue. This, how-

ever, is a matter which calls for greater deliberation and the offer has not as yet been accepted.

From what has been accomplished it is easy to see how this and other sodalities of our Lady may be easily extended along a number of lines in every direction, all of them, however, tending to the glory of God and the increase of piety and solid devotion in our young men.

The Latin Disputation.—The Latin Disputation by the class of '93, Mental Philosophy, of St. Francis Xavier's College, N. Y., has been a topic of much interest and the event will be undoubtedly productive of much good.

Invitations were sent to the principal universities and letters of a remarkable nature were received in return. During the thirty years since the foundation of the college no public disputation of the kind has been held by college students and rarely has any college exhibition attracted such favorable comment from the daily press.

The "New York Sun" had six editorials referring to the classical nature of the work. The "Recorder" had a full colored plate and photographs of the boys, not over-flattering in their resemblance, but indicative of interest in the subject. The following Latin invitation was sent by the faculty of the college:

Præsidi, Doctoribus et Alumnis S. DD. Præses, Præfectus Studiorum et Professores Collegii Sancti Francisci Xaverii, necnon ejusdem Collegii Philosophicæ, operam navantes, Disputationi Philosophicæ de Spiritualitate et Immortalitate Animæ Humanæ XVI. Kal. Jun. MDCCCXCIII. habendæ, vos interesse toto animo exoptant. In hac vero disputatione, difficultates non nisi lingua Latina et forma syllogismi proponere licebit.

Placeat, Perillustres, ad præstitutam diem vos præsto fore indicium aliquod exhibeatur.

Answers were received in Latin from Harvard, Amherst, Andover, Woodstock, Bowdoin, and Boston University, etc., as well as from the Rt. Rev. Bishops and the clergy. The following account is from one of the New York papers:—

"The new hall of the Hotel de Logerot at Fifth Avenue and Eighteenth street, was crowded last Wednesday night with an audience of men whose names are prominent in literature and religion. They had assembled in response to the invitations sent out in the Latin tongue by the faculty of St. Francis Xavier's College to hear a disputation conducted in the Latin language—the language of philosophy—by the students of the philosophy class of 1893. This disputation, which is unique in the literary history of this country, has excited the liveliest interest in literary and ecclesiastical circles, being unlike an ordinary debate or even the performance of a Latin or Greek play, with which we are not wholly unfamiliar. In a literary exercise of this kind not merely facility with the Latin language is required, but the possession of a cool head and quickness of judgment to perceive and analyze the weight of the objections raised by their antagonists are equally necessary

in the defenders of the theses. The disputation or debate Wednesday night was divided into two parts, the first being on the 'Simplicity and Spirituality of the Soul.' Mr. Francis Stark, upon whom devolved the task of upholding the doctrine, divided his argument into five sub-heads or theses, and was ably if unsuccessfully attacked in his logical conclusions by Messrs. Sheridan Norton, John Higgins, and Nicholas Wagner.

"The second part treated of the immortality of the soul, and this proposition was submitted in three theses by Mr. James O'Beirne, who ably upheld his position against the vigorous onsets of Messrs. Michael Reilly, Archibald Kane, and John Donlan. There was a freshness and extemporaneous vitality about the debate that was keenly appreciated by those present, though perhaps but a few of the audience were able to follow the youthful philosophers, but there was something wholly distinct from the flavor of an ordinary school speech which has been carefully prepared and learned by rote for a special occasion, which kept up a lively interest on the part of those who were not as proficient in the language of the heroes of ancient Rome as they had been before they left the sheltering wing of their *Alma Mater*. Rev. Dr. Brann, pastor of St. Agnes', introduced a variation to the arrangement of the programme by raising some objections to the theory of the Spirituality of the Soul. Mr. Stark ably defended his thesis, but Dr. Brann returned again and again to the attack until finally Mr. Stark stripped the reverend gentleman's arguments of the thin semblance of apparent truth with which they had been covered. Rev. Dr. McSweeney in his turn essayed to cross swords with Mr. O'Beirne, proposing some syllogisms denying the Immortality of the Soul. He fared no better than his predecessor, being soon driven to disastrous rout by a few well directed thrusts of the young student's logic. Two or three other clergymen attempted to try the logical acumen of the young collegians.

"The disputations were followed by the reading of two papers, one in Latin, on the 'Spirituality of the Soul,' by Mr. Michael Reilly, and the other in the vernacular, on 'The Soul's Immortality,' by Mr. John Donlan. A musical programme of a classical nature, in excellent harmony with the rest of the evening's exercises, was rendered during the evening and consisted of a trio in E major of Mozart, the Andante Cantabile from trio in D minor of Mendelssohn and a trio in D major of Beethoven. These pieces were performed by a trio of artists, each one an acknowledged master of his particular instrument. At the close the Archbishop addressed a few words in Latin to the students, congratulating them on the excellent showing they had made. He closed his remarks with the following tribute to the Society: 'Tandem vobis Præses, Doctores hujus collegii, gratias referimus amplissimas. Neminem latet quot in instituenda juventute labores, quæque vero veritate certamina sustinetis. Anteacti memoria, hodierna facta præclarum futuri auspicium Nobis præbent. Pergite igitur strenue prælia veritatis dimicare: veritas siquidem magna est, ac tandem aliquando, dubio procul, prævalebit.'"

To crown all, the following words of encouragement from Very Rev. Fr. General, through our Father Assistant, came a few days after the disputation: "He (Fr. General) considers the efforts you are making in the interest of solid education and of philosophic thoroughness, as worthy of all praise. He desires me to express in his name, his satisfaction and approval, and he blesses both the professors and the students who took part in the discussion. Sincerely in Dno, R. J. MEYER, S. J."

St. Francis Xavier's College.—Reception to the Princess Eulalia.—Rev. Fr. Pardow, the Rector, and Fr. McKinnon called at the Hotel Savoy to present their respects to the royal guests of the nation and invite them to visit our church, as the Duke and Duchess of Veragua had already done. Their royal highnesses were out at the time, but the fathers were at once ushered into the room of the private secretary of the Princess, Don Pedro Jovar. Don Pedro said that the Prince and Princess would be very much pleased to meet the Jesuit Fathers at Sixteenth street on the Sunday following. The secretary added that he himself had the happiness of studying under the Jesuits, at Beaumont College, England, while the Duke de Tamames had been a pupil of Stonyhurst.

Father Pardow had brought with him for the Princess a beautifully illuminated copy of the *Messenger of the Sacred Heart* for June, which had been very artistically gotten up by the managers of the *Messenger* in Philadelphia. A hand-painted picture of the "Santa Maria" adorned the vellum title-page, and under it were several elegant Latin stanzas, "Eulaliæ Principi."

In looking over the book, Don Pedro paused at the famous picture of St. Augustine and St. Monica, and exclaimed: "Why! the original of that picture is in the Princess's 'salon' in Spain." The secretary said that he would present the Princess with the handsome volume the moment she returned, and that he wished to express to the fathers connected with the *Messenger* her most sincere thanks for their thoughtful courtesy.

The intended visit of the royal party to our college chapel was kept a profound secret, as the Princess expressly requested that there should be no concourse of people and no ceremony, the Princess desired to pray, not to be looked at.

Punctuality has been defined "the politeness of kings," and the conduct of our Spanish visitors has verified the definition. Mass was to begin in our sodality chapel at half-past eleven. At precisely ten minutes past eleven three carriages, with coachmen and footmen, richly liveried and wearing the colors of Spain, drove up to the Hotel Savoy; five minutes later, the entire royal party consisting of the Princess Eulalia, the Prince Don Antonio, the Marquesa de Hermosa, the Duke de Tamames, the private secretary, Don Pedro, Commander Davis, city chamberlain, Joseph J. O'Donohue were driving down Fifth Avenue to the college. An awning decorated with Spanish

and American flags had been placed from the curb-stone to the entrance of the college, and Father Fink's "Young Guard" in full dress uniform, were formed in two lines, all the way up the steps. Father Rector met the Princess as she descended from the carriage and welcomed her in the name of all the fathers. She expressed great pleasure at being a guest of the Jesuits, and as she ascended the steps on her way to the chapel, stopped for a few moments to speak to the little American soldiers who seemed proud to present arms to the Infanta of Spain.

According to ecclesiastical etiquette, the Prince and Princess knelt on *priedieux*, in the corridor, while Very Rev. Father Provincial the celebrant of the Mass presented them the crucifix to kiss. Two magnificent high-backed chairs of black walnut, with carved wooden canopies had been placed near the altar for their royal highnesses. About thirty persons were present at the Mass. After the Mass, Fr. Rector invited the royal guests into the faculty room, where they chatted with the fathers for some fifteen minutes. Father O'Conor, the director of the League of the Sacred Heart, presented the Princess with the golden cross of the League, which she received with great pleasure, saying: "I shall wear it always." The fathers expressed to the Infanta their high appreciation of the great good done to the cause of Catholicity by her visit to this country, by her unassuming piety, and her accomodating herself so amiably to our democratic ways.

The Princess was very anxious to see our beautiful church, but as the services were not over, she would not think of disturbing the congregation by entering, even for a moment. She promised, however, on her return from Chicago, to pay us another visit. She then thanked the fathers for the cordiality of the simple home-like reception given her, and after a few more words with her pet soldiers, drove away amid the plaudits of the crowd.

Palestine, *The Eucharistic Congress at Jerusalem.*—Five of our fathers belonging to the Province of Lyons were present at the Eucharistic Congress: Fr. Jullien, formerly provincial; Fr. Salhani, editor of the "Bachir;" Fr. Maillet, professor of theology at Beyroot; Fr. Autefago, rector of the College of Cairo; and Fr. Burnichon, editor of the "Etudes," who for the past year has been travelling in the east.

Philippine Islands, *Manilla.*—The students in both of our colleges, the athenæum and the normal school continue to increase in numbers every year. The athenæum will give this year 21 diplomas of B. A., 8 diplomas for success in the commercial course, and 3 for mechanics; the normal school will give 51 degrees of proficiency. During Lent the Exercises were given to both men and women. The ordinary attendance of men, usually Spaniards, at the evening sermon, was 700. In the villa of St. Anne, from the beginning of January to the middle of March, 137 priests have gone through the Exercises.

In *Mindanao* our fathers have published a grammar and a dictionary in three languages, Moorish, Tiruray, and Bajoto, which afford great help in dealing with the natives who speak these dialects. Other similar works are in progress which proves that in the midst of their apostolic labors, our missionaries find some time to write. More details are promised in the "Cartas Filipinas," which will be issued next year.—*From a letter of Padre Juan Ricart.*

Rocky Mountain Mission.—Father J. M. Cataldo, Superior General of this mission since 1877, was replaced April 17, by Father Van Gorp, who is still procurator of the mission and rector of Gonzaga College, Spokane. Father René has been appointed superior of Colville, and Father De La Motte, with one scholastic is among the Flat-head Indians at Arlee, a station dependant on St. Ignatius, and under the patronage of St. John Berchmans. There is at Arlee a new Indian school, established last September, taught by the Ursuline nuns.

Rome, The Beatifications.—On April 6, in the great chapel of St. Peter's, known as the *Loggia*, before a picture of the Blessed, surrounded with a magnificent glory and thousands of lights, the Venerable Anthony Baldinucci was beatified. Pontifical Mass was celebrated and the Brief of Beatification was read. In the evening the Holy Father himself came to venerate the new Blessed. Very Rev. Father General was present with many of Ours, and presented to his Holiness, according to the custom, a relic of the Blessed with some copies of his life.

On April 30, in the same place, and with similar ceremonies, the Venerable Rudolph Acquaviva and his four companions, all martyrs for the faith, were declared Blessed. By a remarkable disposition of Providence, the Archbishop of Goa and Patriarch of India, Monsignor Sebastian Valenti, in whose diocese the martyrs suffered for the faith, was at Rome and he celebrated the Pontifical Mass. Father General and the Fathers Assistant were present, and among the strangers was the Grand Duke Wladimir of Russia.

Audience of Father General and the Fathers Assistant.—Very Rev. Father General and the Fathers Assistant having come to Rome on the 29th of April for the Beatification of our new martyrs, on May the 1st, his Holiness received them in a special audience. The Holy Father first summoned Father General and conversed with him for half an hour; then he summoned the Fathers Assistant to enter and conversed with them very familiarly and affectionately for twenty minutes. At this audience Fr. General presented his Holiness with 25,000 liras, as an offering of the Society for his jubilee. When the Fathers Assistant were leaving, his Holiness kept Father General and conversed with him alone for a long time. All were delighted with their audience and especially Father General, as the Holy Father again ratified

the privileges he has recently granted the Society. It was, too, at this audience that his Holiness gave Father General the beautiful letter to Father Cagnacci, which will be found elsewhere in this number, congratulating the whole Society on its cultivation of Latin and especially of Latin verse.

Spain.—The province of Aragon has long been desirous to obtain the castle which belonged to the family of St. Francis Xavier, where the saint was born and spent his early years. Through the generosity of the Duchess of Villahermosa this desire has been gratified and the castle has been given to the Society. Some years ago it was intended that when the castle should become ours it would be made a House for the Tertianship for the province of Aragon, as Manresa belongs to Castile. Whether such disposition will now be made of the castle has not yet been announced.

Troy, Fr. Quin's Boys' Sodality.—Ours who read the article in our last number on "A Boys' Sodality," will be glad to read the following, which is taken from the *Troy Daily Press*, April 18, 1893:—

"That the Boys' sodality, as the sodality of St. Aloysius is popularly known, is the favorite organization of St. Joseph's parish was most conclusively shown last night by the large numbers of parents and friends that assembled to witness the first public reception of members into its ranks. Every altar in the church shone with lights, and the banners of the older sodalities graced the sanctuary. The standards that are used to mark the dividing line between the sections were decked with knots of red, white, and blue ribbon. The boys were in their places promptly, and at 7.30 o'clock sang with an orchestral accompaniment, and with fine effect, the hymn, 'Faith of Our Fathers.' Father Quin, their director, then addressed a few explanatory words to the boys, thanking at the same time the friends whose interest in the ceremony of the evening led them to be present. The boys then went to the altar in sections, and repeated the act of consecration. Immediately afterwards the solemn words of the total abstinence pledge were repeated, and then the diploma of full membership was conferred. This diploma is given only to such members of the sodality as received the pledge. Others may belong to the sodality, but not with the standing of full membership conferred by the diploma. The pledge of total abstinence until the completion of their twenty-first year was taken by 260 boys.

"After two sections had returned to their places, another hymn was sung. When the ceremony was over with all the sections, Father Hayes spoke a few encouraging words to the boys. He then pointed out to them the importance of the step they had taken, and dwelt upon the promise so solemnly made to God in the pledge. 'Will you keep it?' he asked. 'Looking into your faces to-night, who can doubt it?' The central commandment for a boy, that one upon which all others depend, he added, is the one that tells

him to 'honor thy father and mother.' It is the only one of the ten commandments that carries with it even a temporal reward. The boy who is faithful to this commandment will never be very far from a faithful observance of all the others. No matter how old the mother, how wrinkled or care-worn, honor her always. Do nothing that will bring sorrow to her heart or shame to her white hair.

"The boys sang 'Our Queen Immaculate' with the orchestra, and 'Jesus, Lover of My Soul.' Both hymns were beautifully rendered. Solemn benediction of the Blessed Sacrament followed, the pastor, Rev. Father McQuaid, officiating, with Fathers Hayes and Rapp, as deacon and sub-deacon. The boys sang the *O Salutaris* and the *Tantum Ergo*, and after benediction the *Laudate*.

"There was never, it is safe to say, a ceremony in St. Joseph's in which a deeper interest was manifested or that promised so much of good in its results. The temperance movement inaugurated by the boys will not be likely to end with them. They lead, others will undoubtedly follow. To be leaders in this movement is an honor to the boys not to be overlooked."

Home News.—*Spring Disputations*, April 24 and 25, 1893. *Ex Tractatu de Verbo Incarnato*, Mr. T. Brown, defender; Messrs. Pettit and Post, objectors. *Ex Tractatu de Deo Elevante*, Mr. Maring, defender; Messrs. Sennhauser and Hill, objectors. *Ex Sacra Scriptura*, "De Authenticitate Libri Danielis," by Mr. Villagomez. *Ex Ethica*, Mr. Lamb, defender; Messrs. Quinn and Thompkins, objectors. *Ex Theologia Naturali*, Mr. Cronin, defender; Messrs. Mulligan and Corbett, objectors. *Ex Ontologia*, Mr. O'Gorman, defender; Messrs. Donlon and Kelly, objectors. *Physics*, "Magnetism," Mr. A. Brown, lecturer; Mr. Coyle, assistant.

Ordinations by his Eminence Cardinal Gibbons on June 27, 28 and 29. The new priests for the Maryland–New York Province: John E. Condon, John J. Greene, Miles A. McLoughlin, William F. Cunningham, James R. Gray, Edward F. Roche. For the Missouri Province: Charles J. Borgmeyer, Francis J. Finn, Hubert Gartland. For the California Mission: William Culligan. For the New Mexico Mission: Cajetan Bertolero. For the Ecuador Mission: Amabilis Buendia, Victor M. Guerrero, Francis Villagomez, Prosper Malzieu. For the Rocky Mountain Mission: Albert Trivelli, Paul Brounts.